

Sierra Leone
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SHORT SKETCH

OF

TEMPORARY REGULATIONS

(UNTIL BETTER SHALL BE PROPOSED)

FOR THE

INTENDED SETTLEMENT

ON THE

GRAIN COAST OF AFRICA,

NEAR SIERRA LEONA.

[Granville Sharp.]

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TEMPORARY REGISTRATIONS

UNITED KINGDOM OF GREAT BRITAIN

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GRAND COAST OF AFRICA

NEAR L. BERNHARDT

THE 22ND OF FEBRUARY

1900

BY THE 22ND OF FEBRUARY

1900

A SHORT SKETCH

OF

TEMPORARY REGULATIONS, &c.

FRANKPLEDGE.

THE most certain and effectual mode of securing peace, right, and mutual protection, for any community, is the old English system of mutual *Frankpledge*, or *free-suretyship*, given by all the *householders*, for themselves and each other, in exact numerical divisions of *tens* and hundreds; which, in the English law-books is called "*Maxima securitas*"—"the greatest security," though it is now unhappily neglected, and consequently crimes abound and increase; so that,

B

notwith-

notwithstanding the horrible increase also of *bloody laws* to intimidate offenders, yet there is *no effectual security* from violence and robbery, either in our streets or roads, or even in our chambers; since the houses of the rich and great, nay of the first officers of the state, are not exempted from the nocturnal intrusion of housebreakers, insomuch that even the Lord Chancellor and Honourable Speaker of the House of Commons have lately experienced the common danger, and the deplorable want of the antient "*Maxima securitas.*" That fundamental system of *English polity* is so little known among us at present, that many well-meaning persons are induced, by their fears, to wish for *security*, on a much less eligible plan, formed on the model of the arbitrary system of government in France, commonly called *police*, the introduction of which would be an utter perversion of the first principles of

legal government in England. The inhabitants even of the most distant settlements under the crown of Great-Britain must not adopt any *polity* that is essentially *inconsistent* with the *Maxima securitas*, ordained and required by the common law of England.

The community of free African settlers, however, have already adopted (as I am informed) a small variation from the old English model of numerical divisions, by forming themselves into divisions of *dozens*, instead of *tithings* or *tens*; but as this little change is by no means *inconsistent* with the true principles and intention of our legal English *frankpledge*, I am at liberty to acknowledge a most hearty approbation of it, as being an arrangement far more convenient and effectual for securing perfect subordination, peace, and good government, even than the antient legal divisions

B 2

fions into *tens* or *decinaries*, because each *dozen* will have one *chief* or *headborough*, and one *assistant headborough*, to govern and lead a complete complement of ten *deciners*; so that the division may still with propriety retain the old *legal* name of a *tithing* or *decenary*; and the *hundred division* may be rendered literally and strictly an *hundred families*, by appointing one *bundreder*, two *chiefs* of *fifties*, and one town clerk (or clerk of the hundred) over every *eight dozens*; whereby the legal *hundred*, in its civil capacity (for the maintenance of *peace*, *justice*, and *common right*, according to the first principles of our constitutional *polity*, the most effectual for all the purposes of good government) will consist of.

FRANKPLEDGE.

5

1 *Hundreder*, or centurion*,—

2 *Chiefs of fifties*—*superior constables*,
and presiding *justices* in the
weekly Tithing-courts †;

1 *Town-clerk*, or Clerk of the hun-
dred‡,

8 *Headboroughs* being constables in
ordinary.

8 *assistant Headboroughs* or constables
extraordinary.

80 *Deciners*—masters of families or
householders §, viz.

100 *Householders* in all, who must
equally

* Who, in the common law, is a *high constable* and
“*justiciarius*,” or justice of the peace.

† Or rather, in the courts of four tithings, or do-
zens collected together.

‡ With a proper salary, to register all judgments
and debts, and to be allowed two or more assistants, if
necessary, from the best qualified of the deciners, with
suitable salaries also for their trouble.

§ Who, jointly with the chiefs of their several divi-
sions, pledge each other, and their respective families
or dependants for the publick peace and common
right, and are termed in law, *boni et legales homines*,
“*good and true men*.”

equally contribute to support all the burthens of the state, and of course must be entitled to an *equal* voice in the "*common council*," or parliament, of their settlement; which on the African coast is called *Palaarver*; and if the whole body of householders should hereafter, by God's blessing, become too numerous for a *personal* attendance in their *common council* they will be all equally entitled to elect a proper number of deputies from their respective divisions to represent them in the supreme council; and that in a due and *equal* proportion to their numbers; for otherwise their representation would be rendered most banefully *delusive* and *corrupt*!

And

FRANKPLEDGE.

7

And in a military capacity the same hundred householders will form a corps of militia consisting of

1	Captain
2	Lieutenants
1	Mustee master and commissary
8	Serjeants
8	Corporals
80	Milites or men of arms

Amounting altogether to

100 { free militia men
or armed decin-
ners.

To these must also be added the sons, apprentices, and indentured servants of the decinners, viz. all the males of 16 years of age and upwards, who by the *common law* are required to be armed, and of course to be disciplined in the use of arms. The average of males above 16 years of age may be stated, I believe, at three to each family, including all the persons above described: so that in a few years, if the settlement succeeds, there may probably be added to the 100 armed decinners at least

200 Privates or rank
and file.

In all 300 militia men in each hundred division, a corps that may be rendered sufficiently effectual to support the executive justice of a free, legal government, within any extent of land

land which an *hundred families* can fairly occupy, and amply sufficient to supply a roster or rotation of very easy service in the necessary *watch* and *ward* of the settlement.

N. B. This average number of males would be rather too large, were not apprentices and *indentured servants* included; but in a new settlement, where *ordinary labour* is chiefly wanted, there is a great probability that the *indentured servants* will far exceed the number I have estimated. •

WATCH

WATCH AND WARD.

*Rotation.—Exercise.—Discipline preserved by
Fines of Labour.—Watch Duty of Indentured
Servants to be allowed and deducted from the
Term of their Indentures.*

THE *hundred deciners* should serve, three at a time at least, with six privates, in due rotation, as the nightly guard of the *hundred division*; which guard being divided into three parties of one deciner and two privates each, one party may patrole, whilst the other two are stationed at the gate-house, or watch-tower, alternately watching and resting every four hours; but the patrolling and watching party must relieve each other every two hours, until it is their turn to rest four hours in the inner guard room; by this means the watch duty may be

C

rendered

rendered very easy and *equal* to all ranks of persons in the hundred; and even if the captain and four of the *oldest* deciners, together with eight of the *youngest* privates be excused the nightly duty, the rotation of this easy service to each individual will be only once in thirty-two nights, viz. less than twelve nights in a year, which cannot interfere with their ordinary employments: but for the sake of keeping up proper discipline, triple the number ought to assemble in rotation, every evening and morning, to set and to discharge the guard, after the performance of a short military exercise all together, under the inspection of the captain, or one of the lieutenants, (being previously trained or drilled in small squads under the inspection of their respective serjeants) and this attendance may be rendered perfectly *equal* and regular to all ranks, by a proper *roster* of service, duly distinguishing the courses

WATCH AND WARD. II

courses of *Watch and Ward* from the rotation of attendance for mere exercise.

Want of punctuality in musters, or absence, should be punished in proportion to the time lost, by *equal* fines on all ranks of men, estimated at so many *days* or *hours labour* (as hereafter explained) towards the support of the public Exchequer.

Disobedience of orders on service, and inattention or carelessness in exercise, and all such other misdemeanors, should be likewise punished by *fines of labour* for publick profit.

The watch duty of an indentured servant should be rewarded by a deduction of one day's service from *his indentures* for each night that he attends on mili-

tary duty, which will encourage his vigilance, and win his attention to the interests of the settlement; and by his being entered on the same roster with the whole body of *deciners*, and by serving in due rotation, with them he will soon perceive the facility and happiness of becoming a *deciner* himself by proper diligence in fulfilling his contract of labour; especially as the regulations, hereafter to be mentioned, will insure him from the imposition of more service than is due, and from the fraud or oppression of an unjust master; and he will acquire still further security by being known, and by becoming acquainted with other deciners (besides his master) in the militia service.

FREE

FREE LABOUR.

Free Labour to be the Standard or Medium of Traffick instead of Cash.—Times of Labour (publick or hired) to be general and uniform.—Evening Prayer and the Advantages of it.—Limitation of Labour per Day to eight Hours.—And only Six Hours on Saturdays, that the People may attend the Courts and Folkmotes to improve their Decernment of Good and Evil.

HUMAN Labour is more essential and valuable than any other article in new settlements, which chiefly depend on the cultivation and produce of the earth for their subsistence and commercial profit. On this account, though the price of provisions is generally lower in new settlements than in communities of long standing, yet the price of *Free Labour* is always much higher; and higher still, or rather infinitely more
expensive

expensive (however slaveholders may reckon) is *the labour of slaves*, besides the abominable injustice, the corruption of manners, the danger, and other *curses*, which *always attend* the toleration of slavery! *Free labour*, therefore, in all new settlements, ought to be made the *standard*, or *medium*, whereby to rate the value of all the necessaries of life, as well as of all articles of commerce in the settlement: a cow, sheep, or hog, or a bushel of corn, should each be valued at a proportionable number of *days' labour*, estimated at eight hours actual labour per day; and a pig, rabbit, or fowl, at so many *hours labour*, according to their respective sizes; and for the fractional estimation of smaller articles, the hours may be reduced to *minutes*, and thereby afford an excellent substitute for money as a medium of traffic and exchange, whereon a *paper currency* may be established, which will
always

always bear an *intrinsick value*, without diminution, as hereafter explained under the head of *Publick Revenue*.

The daily commencement of publick labour and of hired labour, and all the necessary cessations from labour for rest and refreshment, should be limited to stated periods of time, rendered uniform and general, throughout the settlement, by the periodical summons of a publick bell, as in our *dock yards* and great manufactories, for the more effectual prevention of imposition by the employer or employed.

By the limitation of labour to eight hours per day, the rateable or legal day's work (instead of continuing from six in the morning to six in the evening, as with us) will end at four in the afternoon, including two whole hours for necessary refreshment and rest; unless it should

should be thought more convenient in general to begin at five in the morning, and to work three hours till eight, and then, after resting half an hour at breakfast, to work three hours and an half more till noon, when a moderate and temperate meal, suitable to the heat of the climate, may be rendered more refreshing and healthful to the labourer by a *general festoo*, or sleeping time, during the meridian heat till half past one; which rest of one hour and an half, at one time, will be amply sufficient to recruit them for the remaining burthen of the rateable labour, or legal day's work, viz. one hour and an half more, ending at three o'clock in the afternoon, when the *evening* of the antients commenced, and the appointed hour of *evening sacrifice* in the patriarchal times. If, therefore, the new society would agree to assemble at *that hour*, in whatever place they shall afterwards appropriate

to religious worship, and there join together in a very short *general form of prayer and evening sacrifice of thanks* (in which, to remove all objections about the value of time, they need not be detained much longer than about five minutes, to express all that may be absolutely necessary for every good purpose of prayer and thanksgiving, at least as a *daily service*) they will soon be convinced that no human measure is so well calculated to add a real dignity to the ordinary labourer, as well with respect to his own *internal* improvement, as in the outward esteem and consideration which it will necessarily insure to him from others by continually reminding the rich and higher ranks of men that the daily labourer is their brother and their *equal* in the sight of God, and that all men ought to be *equally* servants to *the same Lord!* I could wish that a short daily morning prayer might also be adopted at

nine o'clock, after breakfast, but I propose with diffidence, lest publick prayers even *only once* a day should be obtained with difficulty.

As some of the *out lots* will be distant about two miles from the centre of the township, it may perhaps be more expedient to [commence the rateable daily labour even half an hour sooner still, than I have last proposed, viz. at half past four in the cool of the morning, whereby all *publick labour* will end at half past two in the afternoon, which will allow time for labourers in the distant lots to repair to the general assembly of the township, at *evening prayer*. And an officer from every dozen may be ordered to be prepared, by a previous examination, at the publick bank of all the indents in course for each day's labour; that after being discharged in the publick books, they may be cancelled, and
most

most expeditiously returned to those who have fulfilled them; all which, by the happy system of *Frankpledge*, may be most easily effected with very little loss of time; so that the labourers may return from the centre of the township to their own private lots, and have near five hours of leisure to themselves to cultivate their own land, even if they work no later than eight at night, which will allow them ample time for rest, especially as the mid-day *sestoo* will render less sleep necessary at night.

A seventh part of the year shall be appropriated more particularly to God's service, and shall be duely observed and kept holy, on the penalty of seven weeks, or forty-two days labour in the publick lots for every breach of this universal law of God, either in buying, selling, or *working for pecuniary profit*; or for *travelling*, unless a very urgent necessity can be proved: and this penalty to be doubled on a repetition or continuance of the offence.

52 { Sundays
or days of
our Lord.

Two more days shall be appropriated to a religious commemoration of our Lord's birth and expiatory death, at the usual seasons; and a third day to the great annual *view of Frankpledge*, to be appointed at some convenient season, after the greatest and most general harvest of the year, the remembrance of which shall also be solemnized on that day by religious thanksgiving both at the opening and conclusion of the *view of Frankpledge*; so that the 365 days of the year will be further reduced by the reduction also of

3 Holidays.

The abovementioned Sundays and holidays, amounting to fifty-five days, being deducted from the year, there will remain only

310 { Days of
labour.

365

The days of labour shall be rated throughout the new settlement only at

I

eight

eight hours actual labour each day, in all agreements or contracts for labour, as well of apprentices and indentured servants as of those who are hired by the day; that all labourers may have some leisure hours every day to cultivate their own private lots of land. And only six hours labour are to be required by law on Saturdays, without any deduction from the labourer's profit for the deficiency, because it is for the public benefit that the people should have leisure to attend the courts and folk-motes (to be held on Saturdays) in order that they may gradually improve that natural faculty of *reason* or *knowledge* which is inherited by all men from our first parents, and may "*have their understanding exercised by habit to discern both good and evil.*"

FREEDOM

22 FREEDOM AND PROTECTION

FREEDOM AND PROTECTION TO STRANGERS.

Limitation of Indentured Service.—An injured Indentured Servant to be turned over to the Publick Exchequer.—Fugitive Slaves to be protected and allowed to purchase Land by Labour, and after due Time of Probation to be admitted to the Rank of Deciners.

AS soon as a slave shall set his foot within the bounds of the new settlement, he shall be deemed a *free man*, and be equally entitled with the rest of the inhabitants to the protection of the laws, and to all the natural rights of humanity. And the service even of *indentured servants* shall be strictly limited, viz. no person to be bound for a longer term than five years after the age of twenty-one, or of seven years if bound after the age of fourteen years, or of ten years if bound

bound after the age of eleven years. And if any indentured servant shall have just cause to complain of his master's behaviour to him, he shall be turned over to the care of the *general asylum for males*; and his *labour*, for the limited term of his indentures, shall be turned over to the *publick Exchequer*, which shall purchase of the master all the remaining term of service. If any slave shall *escape from his master* in any part of the neighbouring country where the abominable traffic in human beings is tolerated, and shall apply at any township within the free settlements for an asylum, he shall be received and protected in the publick asylum; for this is required by an indispensable moral law of God, and, of course, by the laws of England—" *Thou shalt not deliver*
" unto his master the servant" (or slave, for all slaves are servants) *" which is es-*
" caped"

24 FREEDOM AND PROTECTION

*"caped from his master unto thee; he
"shall dwell with thee, even among you,
"in that place which he shall choose, in
"one of thy gates, where it liketh him
"best: Thou shalt not oppress him,"*

Deut. xxiii. 15, 16. The stranger, however, shall be required to promise obedience to the laws of the settlement, and due legal submission to the chiefs of the division, wherein he is admitted and pledged; and also to enter himself on the publick roster of equal service for *Watch and Ward*, when of proper age. And in order to obtain his livelyhood, independently of individuals, he shall, if he is above twenty years of age, be allowed to purchase, of the publick Exchequer, one quarter of a lot of land, for one year's service, consisting of 310 days service of eight hours each, (and a proportionable addition to the term, if under that age) for which quarter of a
lot

lot, he shall be taxed only one quarter part of a deciner's contribution to parochial and publick exigences and expences; which proportionable contribution of labour for *taxes* shall commence from the time he receives the land; but the Exchequer shall give him credit for the *labour of purchase* until the second year after he receives the land; in the course of which only *half of the labour*; viz. 155 days, may be demanded, and the remainder in the course of the third year, whereby the stranger will have *spare days of labour* to enable him (by giving indents for it) to purchase necessities for his farm: And he shall be allowed a separate chamber in the publick asylum or inn, until he is able to build an house or cottage upon his own lot. After he has faithfully discharged his debt of service according to his first contract with the Exchequer, and also his

E

other

26 FREEDOM AND PROTECTION.

other contract debts with private individuals (for all such private debts should be entered in the publick Exchequer, in order to give *intrinsic value to the indentures for labour*, as the state of *every man's* credit and circumstances will then appear on the publick books) he shall be allowed another quarter of a lot on the same terms, and so on till he has acquired a compleat lot; when, if he has by his good and faithful behaviour proved himself worthy of the rank and trust of a *deciner*, he shall be admitted to all the privileges and civil rights of the community as a free member and *equal proprietor* of the whole settlement.

REDEMP-

REDEMPTION FROM SLAVERY. 27

REDEMPTION FROM SLAVERY.

Redemption from Slavery.—Price to be repaid by a short limited Service to the Publick Exchequer.—Profit by Redemption infinitely superior to the Profits of the Slave Trade.

THOUGH it is a fundamental principle of the settlement, that all *slaves* shall be deemed *free* as soon as they enter it, so that no person can retain, or sell, or employ, a *slave* within the bounds of the settlement, yet there can be no impropriety in providing a means of repaying the expence of *redeeming slaves*, on the condition of a *short limited service*, as an apprentice or indentured servant, provided that the actual prices given for redemption can be sufficiently authenticated, that no more may be repaid, except, perhaps, a limited profit, not exceeding ten per cent. by way of in-

28 REDEMPTION FROM SLAVERY.

terest, for advancing the price; and provided also that the said *limited service* of the contract be not claimable by any *individual*, but by the *publick Exchequer only*, after the redeemed person has consented to work out the price; whereby all possibility of *domestic slavery*, or *private oppression*, will be excluded; and the Exchequer will give an ample equivalent to the redeemed person, to insure his voluntary consent to a contract for a *limited time of labour*, not only by the protection it will afford him, but also by putting him in possession of a portion of land, equal to the quarter part of a *deciner's* lot, to be increased as he discharges his debt of labour; and by finding him provisions until he shall be able to raise provisions from his own land. The publick Exchequer will be enabled, by the consent of a majority of the settlers, thus to dispose of land, because all the *unoccupied* land in the settlement

is

REDEMPTION FROM SLAVERY. 29

is to be deemed as *common*, in which the whole body of settlers, sent out from England, if above sixteen years of age, whether indentured or not, shall be entitled to an *equal share*, and therefore no land must be appropriated, but by *common* consent. Suppose the redemption of a man should cost ten pounds (which I believe is about the average price on the coast) and suppose the labour of such a stranger be estimated only at sixpence sterling per day (though it is certainly worth much more, perhaps three or four times as much) a limited service, by the redeemed person, of five years to the publick Exchequer, as an equivalent for the purchase of a full lot of protected land, with a gradual introduction to all the privileges of a free English settlement, will amount, at 310 working days per annum (fifty-two Sundays and three holidays being deducted for the reasons already mentioned under the head of *Free Labour*)

30 REDEMPTION FROM SLAVERY.

Labour) will amount, I say, to 38l. 15s. out of which, after paying 10l. the price of redemption, and 10 per cent for the advance of money, viz. 1l. more, there will remain in the publick Exchequer (towards supplying food and necessaries to the labourer, till he can provide for himself, and for risque of loss by sickness or death) the sum of 27l. 15s. the surplus of which, if the redeemed person lives and does well, becomes the *property of the publick*, in which he *himself* enjoys an equal share of profit; so that the *purchase of a slave*, under so equitable a regulation, will be really and truly a *Redemption from Slavery* to a state of *freedom* and protection. And if the *voluntary labour of a man* should really be worth three times what I have estimated (as I really believe it is) the profit for redemption, for 11l. disbursed, will amount to 105l. 5s. which is $956\frac{1}{11}$ l. per cent. in favour of the publick

REDEMPTION FROM SLAVERY. 31

publick Exchequer! Nay, the profit may be fairly estimated at a much higher rate! for if the *free labour*, which the redeemed person pays for his lot of land, be employed by the elected trustees of the Exchequer in the *publick lots* of land, they may expect to receive at least the *ordinary production of land*, for the labour bestowed upon it; which even in our northern climate may be rated at a *triple amount* (and much more may certainly be expected in the fertile and productive climate of Africa) so that the *ordinary profit* may fairly be stated at 315l. 15s. for 11l. disbursed, which is at the rate of $2870\frac{5}{11}$ l. per cent. in favour of the *publick Exchequer* in which the redeemed person himself would have an *equal property* with the rest of the community. Let the advocates for slavery shew, if they can, that *involuntary servitude* is equally profitable! The intolerable expence of all kinds of labour wherever
slavery

32 REDEMPTION FROM SLAVERY.

slavery is permitted, when compared with the price of labour in *free* countries, will sufficiently confute them. But more shall be said of the great profits of *Free Labour*, under the head of *Publick Revenue*, &c.

A G R A R I A N L A W.

Money for purchasing Land, to be invested in Presents for the African Chiefs.—Chiefs to be previously acquainted with some necessary Conditions.—All the Settlers to be restrained from purchasing Land for private Property, until the Bargains for the Publick Land are concluded.—The Presents to be deemed Publick Stock.—All the Settlers above sixteen Years of Age to be equally entitled to the Land.—Precautions for fixing on the Spot for the first Township.—Settlers to be obedient to the Agent and how long.—Reserve of Land.—Limitation of Land.—Limitation of landed Possession.—

Possession.—Manner of laying out a tenth Lot for the Conductor.—Also two more Lots for Publick Uses.—Likewise ten other Publick Lots for every hundred private Lots.—How to be appropriated. General Asylum for Males and Females, and for married Persons.—Hospital for Sick.—Penitentiary Lot.—Glebe Land.—No Layman to have Benefit from the Glebe.—Limitation of the Cure of Souls.—Lot for Parish Clerks and Beadles.—Under Beadles or Trumpeters.—Lot for a Town Clerk.—Lot for two Assistant Clerks of the Hundred.—One reserved Lot to make good Deficiencies.—Allowance of Land to Apprentices and indentured Servants.—Sons of Settlers how to purchase Land.—Indentured Servants allowed to redeem the Terms of Service and how.—And to purchase Land by Labour.

THE money which has been paid into the hands of the trustees to procure land for the settlement shall be vested in such articles of merchandize, as are deemed

F

most

most proper for presents to the petty chiefs or Cabo-sieurs, on the African coast, and shall be disposed of among them to the best advantage, to engage their peaceable consent to admit the new settlers, and to give up to them a sufficient tract of uninhabited land, bordering on the sea, or on some navigable river or creek where fresh water also may be procured, with every other natural accommodation suitable and necessary for a proper settlement. But in treating for the land, the Cabo-sieurs or chiefs shall be informed, as a necessary part of the agreement, that the land which they are requested to give up to the new settlers, is intended to be dignified with the title and privileges of a *land of freedom*, like England, where no man can be a slave; for as soon as a *slave* sets foot on English ground, he immediately becomes free, provided, he conforms him-

self to the laws of the state. And therefore, if any *slave who has escaped from his master*, (in the neighbouring country, where slavery is allowed,) should fairly get within the boundary of the new settlement, he is afterwards to be considered as a *free man*. And no man must pursue him to take him away by force, nor be offended with the new settlers for refusing to deliver him up: because they are indispensably required by the laws of God, and of England, to *protect the slave that has escaped from his master*. (See this further explained under the head of *freedom*.) This previous declaration is absolutely necessary to be made, as one means of avoiding future disputes with the neighbouring inhabitants. And in order that as much land as possible may be procured for the new settlement by the abovementioned presents, the agent or agents, for the settlers, and

every individual among them, shall be restrained from purchasing or making any agreement whatever for separate *private* property in land (on pain of forfeiting all right to a share in the profits of the settlement) until an agreement is made and concluded for the *whole common stock of land*: and until the bounds of it are actually marked out and made known to the whole body of settlers. An invoice shall be made of all the articles for presents, in which the money intended for the purchase of land was invested; so that if any articles remain more than are necessary for the purpose, they shall be deemed a part of the *common stock*, and shall be registered accordingly. The whole body of original settlers that go together from England above the age of sixteen years, whether male or female, apprentice, or indentured servant, shall be *equally* entitled to *all the land* within the bounds of the settlement;

settlement; subject, however, to the rules hereafter expressed for the appropriation of it, from time to time when wanted: and all unappropriated land shall be deemed *common*. No land shall be appropriated but by the free consent of a majority of the settlers, after a full discussion of the reasons in the common council, or folkmote.

When the agent-conductor shall have carefully viewed and considered the tract of country thus vested in the community of settlers, he shall recommend to them a proper situation for the first encampment and principal township, as nearly in the center of their territory as the necessary accommodations of a constant supply of fresh water, and a navigable communication with the sea will permit: and he shall lay before the community his reasons for the choice, and if any other person or persons should propose different

different situations of equal propriety, the *elected* heads of dozens, or a sufficient deputation from them must carefully examine all the proposed situations; and after duly weighing the reasons assigned for each proposal, they shall make their report to the *common council*; and the opinion of the majority shall decide the question; for it is absolutely necessary that the majority of the settlers should be well satisfied and contented with the situation of their principal township, whether it be better or worse than was first proposed. But in all other points they must be obedient to the advice of the agent-conductor, and follow his directions in clearing the ground, marking out and entrenching the first encampment, building temporary barracks, and store-houses, for the accommodation of the whole community, and in digging, sowing, and planting, in the publick grounds, for the common support

port of the whole body of settlers; and no man shall separate himself to work for private emolument, until a small portion of land for a *town lot*, and a larger portion for an *out lot* agreeable to the plans annexed shall be marked out, and sufficiently cleared by *publick* labour for *every settler*; nor until the said portions of land are equally and indifferently appropriated to each person *by lot*, to avoid disputes, and shall be duly registered with the names of the respective proprietors. Whether or not the *separate private houses* should be built by joint and *publick* labour, may be afterwards discussed and determined in the *common council*. Land shall be reserved in the township for such new settlers as may afterwards arrive, which may in the mean time be cultivated for public benefit, but it shall *not be appropriated* until it is really wanted for such additional settlers as may afterwards join themselves

themselves to the community: for no man ought to be the proprietor of more than *one town lot*, with its proportional *out lot*, according to the limitation hereafter mentioned. And therefore if any additional land, either of town lots or out lots, or both, should be acquired by marriage or by inheritance, or legacy, or by any other lawful means, the inheritor shall be allowed three years to dispose of them: but in any other case, if it should be found out, that one individual possesses more than one town lot, or more land in out lots, than is declared in the following table, such land and lots shall be forfeited to the community.

EXCEPTION.

N. B. The agent or first conductor of the settlement is excepted in the above regulation, because he is to be allowed every tenth lot that is laid out for private property, on account of his extraordinary
care

care and trouble in agreeing for the land, and for laying out the lots*. And also such *publick officers* are to be excepted who hold *publick lots*, hereafter mentioned, in right of their respective offices, as the chaplain, clerk of the hundred, two assistant clerks of the hundred, and the three beadles, each of whom may be allowed to possess one separate lot, in their *private* capacity, besides their *official publick* lots.

If any man should be dissatisfied with the situation of the first township, and

* Memorandum. Mr. Smeathman the agent, and first proposer of the settlement, having unfortunately caught a putrid fever of which he died, July 1, 1786, the gentlemen of the committee must now determine whether this exception ought to be made in favour of any other agent; or whether this tenth lot ought not rather to be reserved for such publick purposes as the committee may hereafter think proper to direct. As more money than what is allowed by government will probably be wanted, the reserved *tenth lots* may enable the settlers to repay whatever money may be necessary for them to borrow for the first exigencies of their little community.

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can find eleven other deciners of the same opinion, they may afterwards dispose of their registered lots, and agree with the *community* (to whom all the *unoccupied land* within the bounds of the settlement doth jointly and equally belong) for sufficient land to form a proportional township in some distant part, as proposed in the general scheme of the settlement (plate No. 2.) according to the following limitation.

LIMITATION OF LANDED POSSESSIONS.

NO person shall possess in his or her own right, more land (exclusive of the Town lot where the person dwells than the number of acres expressed against the following descriptions of places, viz.

	Acres.	
Within 3 miles of the principal town	} not more than {	20
Within 3 miles of the sea, navigable river, creek, or haven in any other part of the settlement		40
Within 7 miles of Do.		100
Within 12 miles of Do.		200

Whenever

Whenever nine lots are laid out, a tenth of equal size, shall be laid out closely adjoining to them, which shall be numbered and registered as the property of *the conductor*; or for a *reserve to pay publick debts* (the first conductor to whom the promise of *every tenth lot* was made, having lately died, the committee are at liberty to dispose of this *reserved land*, as they shall think most just and right) and an account shall be kept of whatever odd number of lots are laid out at the same time, *more* than the ten last appropriated, and *less* than the amount of another nine; that as other new lots are demanded, the conductor may have a tenth lot of equal size close adjoining to any of the last appropriated lots which he shall chuse: but, for every ten lots thus marked out for *private property*, two lots of equal size, shall be also marked out adjoining to them, for *publick uses*, to be registered

as such, which under the care of an elected committee, in every district, controlled by the common council of the state, shall be cultivated by *publick labour* (hereafter more fully explained) and the produce be appropriated to a *publick fund* for religious instruction, schools, poor, hospitals, salaries for publick officers, and all such just and reasonable expences besides as ought to be defrayed by a publick exchequer. And also to every hundred lots *laid out for PRIVATE property ten additional publick lots** shall be laid out closely adjoining: viz. One lot for a *general asylum for poor males*, under the care and direction of the *oldest* and most prudent deciners in *the hundred*, elected as a committee, expressly for that trust.

Secondly,

* *N. B.* The *publick lots* are *not* to be reckoned with those that are *tithe*d in favour of the conductor, but only the lots which are laid out for *private property*.

Secondly, One lot for a *general asylum of poor females*, under the care of the *elderly widows*, or of such other prudent matrons as shall be elected to the charge.

Thirdly, One lot for a *general asylum of poor families*, of both sexes together, that the branches of a family may not be separated through misfortunes or poverty; but that each family may be allowed a distinct and separate habitation to themselves at the publick expence, until they can be otherwise provided, and more comfortably established, under the care and patronage of the committee of elder deciners above mentioned. Spare chambers shall also be prepared to accommodate strangers and travellers, as at an inn, but separately in the said three lots, according to their respective descriptions of *male, female, or family*.

Fourthly,

Fourthly, One lot for the support of an *hospital for the sick and hurt*, divided into separate wards, for males and females, subject respectively to the visitation and direction of the two separate trusts abovementioned.

And Fifthly One *penitentiary lot* to be strongly fenced (with palisades, ditch and parapet, having all the defences reversed or facing inwards) for the secure confinement of all felonious offenders, and to be divided into three distinct compartments; two for the separation of the two sexes; and a third for the married persons of either sex, that they may not be separated from their spouses, or families, in case they should desire to attend them. And

Sixthly, One lot to be registered as *glebe land*; and to be reserved for the chaplain of the hundred, whenever a clergyman

clergyman duly qualified shall be elected by the majority of the *deciners* or householders in the *hundred*; but no layman, during the vacancy, may receive any profit from *the glebe*, though he may officiate gratis, as far as a layman may lawfully be allowed to interfere in the sacred office. And no chaplain shall be inducted to a legal charge or cure of souls over more than *one hundred families of deciners and their dependants*, at one time*; with due exception, however, to clergymen of episcopal authority, in case God's blessing on the settlement should hereafter render the appointment of bishops necessary.

Seventhly, One lot, half of which to be appropriated to the use of a *parish clerk*, who shall also act as a *bead beadle* in all assemblies of the hundred; and
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* The *first* chaplain must necessarily be excepted, until the settlement is formed, and more clergymen procured.

the other half in equal parts to *two inferior beadles*, for his assistants; who, as soon as they can be taught, shall have an additional salary as *trumpeters*, to summon the people to the courts of justice, and to assemble the militia at the headquarters in case of publick danger.

Eighthly, One lot for a *town clerk*, or *recorder of the hundred*, who shall keep an exact register of all the appropriations of land in his division, the rosters of service, both civil and military, the judgements of the courts for *fines of labour*; and the due registering of all private contracts for *labour*, in which duty he shall be subject to the control and accompt of the publick Exchequer in the principal township.

Ninthly, One lot for two *assistant clerks of the hundred* to be elected from the body of deciners, the most prudent and best qualified to acquire a general knowledge

knowledge of the principles and maxims of the *common law*, as well as of the regulations of the settlement, that they may be able to advise the head-boroughs on all occasions. And

Tenthly, one publick lot reserved to make good the deficiencies of any of the rest, or to be applied to any other *publick use* that the Hundred Court shall think proper to direct. And if any of these *publick lots*, or any parts thereof, remain uncultivated, the directors of the nearest bank, with the consent of the Hundred Court, may cause the superfluous land to be cleared and cultivated for the increase of the publick stock, and revenue.

Every *apprentice*, or *indentured male*, above the age of sixteen years, that shall afterwards be introduced into the settlement from Europe, and every male bred

in the settlement, as they arrive at that age, shall be allowed by the publick as many acres of land to himself, adjoining to the out lot of his parent, or of his master, as will amount to *an eighth part of a lot*, in order that he may employ his leisure hours to his own profit; and as soon as he is twenty-one years of age, he shall have an addition from the publick of one-eighth more, amounting in all to *one quarter of a lot, gratis*: and the son of a settler, when arrived at that age, shall be allowed to *purchase* three-fourths of a lot more, to compleat his proportion for a deciner, at the rate of *half a year's service* for each *fourth part*—that is in all for 465 days labour to the publick: half of which to be demanded before the end of the second year, and the remainder gradually before the end of the third year. But with respect to an indentured servant or apprentice, if he shall be able, even before he

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is of age, to purchase out his indentures, either by the produce of his private portion of land, or by entering himself at the town bank, for such a proportion of his extra hours, or evening's labour, as shall be deemed equal to his strength, without injury to the labour due to his master, but not exceeding two hours (making ten hours labour in all per day:) the master must consent to the redemption, and the late indentured person, even though he is not of age, shall be allowed to *purchase* one quarter of a lot in whatever township he shall chuse, for *one year's service* (viz. 310 days labour paid by installments as above) to the Exchequer of the township; but on condition however that if he does not chuse to settle in the township of his late master, he shall give up the land which he there held, on being allowed *the value* of it, by the Exchequer; and that he shall

previously apply to the headborough or chief of the division wherein his desired lot is situated, in order to obtain the assent of the inhabitants to his admission among them ; which being granted, he shall make a publick declaration in open court of his sincere intention to comply with the laws of the settlement, and to behave himself consistently with the necessary peace and good order of a civilized society. And after he has approved himself to the vicinage of his new settlement by good behaviour, and by a faithful discharge of the stipulated service or price, he shall be admitted (if he is twenty-one years of age, or as soon as he attains that age) to all the civil rights of the community, provided that he solemnly *renews* the said declaration at the next publick court or folkmote of the district which he inhabits ; and he shall then be allowed to purchase at the publick Exchequer as much more land

as will amount to a compleat lot. And every indentured *European*, above the age of twenty-one, shall be allowed *gratis*, half a lot of land adjoining to his master's *out lot*; and as soon as the limited demand of labour, due to his master, shall be faithfully discharged, either by service or by redemption, he shall be allowed to *purchase* half a lot more for two years service (with reasonable credit or allowance of time to perform it in) to *the Exchequer* or publick bank and shall be admitted to all the civil rights of a deciner, as soon as the stipulated service is faithfully discharged: or sooner, if the *Hundred Court* shall be satisfied that he is worthy.

PUBLIC REVENUE AND PAPER CUR-
RENCY OF INTRINSIC VALUE.

Tax on Days Work required from all Males above eighteen Years of Age.—Number of Indentures to be given by every Male.—Indentures how to be certified.—Every Man to have an Accompt of Labour open at the Exchequer, certified by the proper Officers of his Division.—Apprentices and indentured Servants to be registered.—Publick Labour to be deducted from the Terms of all Indentured Servants.—Accompts of Labour how to be settled and discharged.—Estimation of Labour.—Additional Tax on the Rich, and on those who have more profitable Employments than ordinary Labour.—The Payment of Tithes of Property always grievous and inconvenient. Tax on Pride and Indolence.—The Advantages of making Ordinary Labour the Medium of Traffic.—That poor Men will never want Employment, nor lose Time in searching for it.—Will obtain credit for Necessaries,

cessaries, and for the Assistance of Artificers.

—Indentures how to be certified, entered, and put in Circulation.—Indentures will be ready Cash to the Merchants, Tradesmen, or Artificer, and will enable them to redeem their own more valuable Labour, and to draw on the Bank for Paper Cash to circulate, or for Labour to accommodate Planters, who will repay in Produce; that the Indentures will be really as intrinsically valuable as ready Cash.

—The Author's Doubts.—A few Objections removed.—Debts of Labour to be demanded only by the publick Banks.—Applications either for Labourers or Labour to be made at the publick Banks.—Planters to pay a small Commission per Cent. to the Bank for supplying Labourers.—Labourers to be summoned in due Rotation some every Day, with due previous Notice, according to the Dates of their Indentures not balanced.—Guard against Bankruptcy, and against Oppression of indentured Labourers.—In case of Death, Debts of Labour due to the Exchequer to be made good out of the real and personal Estate of the Debtor.—The System of Frankpledge
the

56 PUBLIC REVENUE, &c.

the chief Security of this Revenue.—Public Fines and Forfeitures.—The peculiar Improvement which even Frankpledge will obtain by Fines of Labour.—Even Neglect of publick Labour may be turned to the publick Advantage.—The Revenue of Fines reserved to make up all Deficiencies in this Calculation as it would probably amount to a Third of what is already reckoned, and the Profits of the Sale of Land probably even more than the Fines.—The Savings by this Arrangement would be almost as extraordinary as the Gains.

IN order to establish an efficient publick revenue, and at the same time to render industry and honest daily labour honourable, or at least *creditable* by being *general*.—All contributions to the state, and all publick fines, (except those laid on persons convicted of felony within the settlement, which are to be worked out in the *penitentiary lots*, before described) shall be levied in *day labour*,

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estimated

estimated (whatever a man's calling, art, or ability may be) at the rate of eight hours work per day of an *ordinary labourer*; so that persons who have money, or more valuable employments, may compound, or find a sufficient substitute accustomed to *ordinary labour*: but the substitute must be a *free man*; because no slave, nor even an apprentice or indentured servant, if bound for a longer term than what is limited under the general head of freedom, shall be permitted to work within the bounds of the settlement, lest any discredit should thereby be thrown on *honest labour*. And for the same reason the fines of days work laid on persons convicted of felony, within the settlement, shall not be entered on the same books of the Exchequer which contain the names of the rest of the community, but shall be registered in a distinct book, as a separate

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branch

branch of the revenue, and shall be worked out in the penitentiary lots,

All written contracts or indentures for labour, publick or private, shall be entered in the books of the Publick Exchequer, to which shall be made compleat indexes of reference, that the state of every man's engagements may easily be known, whereby no man will have it in his power to dispose of indentures for more labour than such a reasonable proportion of his leisure as he may be supposed capable of fulfilling and discharging in due time.

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A *tenth part* of the 310 days of labour shall be appropriated to the support of Religious instruction, schools, widows, poor, and other parochial exigencies. } ^{Days.} 31

And also another *tenth* for other *general* expences of the community or state } 31

This publick contribution of *two-tenths*, or one-fifth of the *work-days* in a year, shall be equally required of all males above the age of eighteen years, and shall be estimated at the value only of *ordinary labour in cultivating the earth*, amounting for each person, per annum, to sixty-two days of ordinary labour } 62

For which every male of the above description shall annually sign indentures for the undermentioned portions of his labour, viz.

		Days Work.	
1 Indenture for	20 Days Work	- - -	20
1 Do. - -	10 Do. - -	- - -	10
1 Do. - -	5 Do. - -	- - -	5
4 Indentures for	2 Do. - -	- - -	8
10 Do. - -	1 Do. - -	- - -	10
10 Do. - -	4 Hours work or $\frac{1}{2}$ a day each	- - -	5
8 Do. - -	2 Do. - or $\frac{1}{4}$ do.	- - -	2
16 Do. - -	1 Do. - or $\frac{1}{8}$ do.	- - -	2
51 Indentures.		Days work of ordinary labour	62

The small portions of time are necessary to form a rateable medium for the prices

60 . PUBLICK REVENUE, &c.

of all kinds of small articles in traffick, and to afford a convenient exchange when the indentures are circulated like bills in lieu of cash; and for such articles as may require a still smaller fraction to express any gradual rising or fall of price, the proper fraction of an hour into sixty minutes, will be sufficiently small for all purposes; and if any species of so small a value as *one minute* (or even as five or fifteen minutes) should be thought necessary, small pieces of copper or other cheap metals, amber, or particular kinds of shells or beads, may be substituted for it. But if *indentures*, (for the sake of uniformity in the currency) should be preferred, an indenture for *ten minutes*, the sixth part of an hour, will amount exactly to *one farthing*, at the lowest price of *ordinary labour*, i. e. one shilling per day.

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In the indentures must be express'd the name of the township, or of *the hundred*, and *the number*, or other denomination of the *titbing* or *dozen*, wherein the signer lives; and when the indenture is cut off at the figured tally, the signer of it shall keep the cheque in his own possession, but shall deliver the full number and value of his signed indentures into the Exchequer, in the presence of the chief of the dozen to which he belongs. If he himself is an *headborough*, or chief of a dozen, he shall deliver his indentures in the presence of his *hundreder*, or of three other *headboroughs*, of the same hundred, and the *hundreder himself* in the presence of four *headboroughs* of his own division.

The entry or counter cheque in the publick treasury of every man's accompt of indentures, for which he is a debtor
to

62 PUBLIC REVENUE, &c.

to the publick, shall be carefully examined and certified by the *Hundreders*, or their assistants, or at least by four of the Headboroughs, of the particular division to which each debtor respectively belongs, which will be very little trouble to each *chief*, as the highest will certify only for 100 families; and the regularity of the frankpledge, and the *certain knowledge* of each individual in a division, which every chief obtains by it, will effectually secure every individual from forgeries; so that no man will be liable to answer any demands for labour, but what may be amply proved and authenticated by comparing the cheques in his own hands with the certified entry in the Exchequer.

Masters of *apprentices*, and also of *indentured strangers*, brought by them into the settlement, shall be obliged to register the said indentured persons in the

publick Exchequer of the township where he lives, together with the terms of their indentures, on the penalty of 310 days labour for every wilful failure herein; and he shall be obliged to deduct from the limited time of indentured service, all the time that the apprentices or servants have worked for the publick benefit.

When a man has worked out, or otherwise redeemed any of the paper-money, for which he is nominally responsible, and shall have received back the indenture, after the service, he may produce it at the Exchequer, together with its corresponding cheque, that it may be cancelled in the publick account; whereby the discharge of publick debts may be as regularly proved and authenticated as the just demands abovementioned; and the state of a man's publick debt may always be known at
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the publick Exchequer by the balance of indentures in his accompt; and thereby all frauds and impositions may be easily traced and detected.

As *Labour* in all new settlements where land is cheap, is, of course, much higher and more valuable than in old established states, the intrinsic value of the labour, in the proposed new settlement, might fairly be estimated *at double the price* of labour in England; but at present I will rate it only at *one shilling per day*, on account of the limitation of eight hours instead of ten, commonly required in England. About 300 males have already entered their names; which number multiplied by sixty-two, the tax of days work due from each per annum, by this regulation, will produce 18,600 days of labour in a year, due to the publick; which, estimated at the low average rate of only 1s. per day, will amount to 930l.
per

per annum. And as the value or expence of labour, when applied *to land*, (at the ordinary estimation of increase by the products of the earth in return for labour and care) is expected to produce *at least triple the amount* of the disbursement, even in our northern climates, so the value of 930l. bestowed in labour on the publick lots of land in the fertile and productive climate of Africa, where very little labour is necessary, might certainly be estimated much higher: but even at the ordinary rate it will amount to 2790l. per annum, which is a very great publick revenue, if it be remembered that it is calculated on the very small number of 300 males, reckoning rich and poor together, which are only the ordinary average number of males in an *hundred division*, or 100 families of a well established settlement, at the rate of three males to a family!

The general contribution, which I have proposed, is *equally* laid on the poor as on the rich, the former being *equally* capable of paying it, and that certainly with more ease to themselves, by being accustomed to *ordinary labour*. Nevertheless the rich (it may be said) ought to contribute more than the poor, on account of the superior advantages which accrue to them by their association with the poor in one well regulated political body. The superior advantages I speak of are—1st, The *personal ease* or exemption from labour, which their riches may always procure to them in such a society—and secondly the effectual security of their property, or wealth, *procured in Frankpledge*, or “*Maxima securitas*,” by the equal exertion of persons, who have *no property*, and by an *equal* risque, also *of their lives*, in case of actual danger. So that it seems clearly reasonable and just, that the rich

and higher ranks of citizens should contribute *more to the publick revenue*, than the poor;—but in what proportion is rather difficult to determine; though it may be readily answered, that the quantity of riches should, in due proportion, determine the quantity of contribution; yet this cannot be done without a general *tax on property*, which, as experience teaches us, is liable to many inconveniences; so that even the antient and ordinary tax of *tithes* to the clergy is deemed grievously inconvenient, on account of the difficulties, disputes, quarrels, and vexations, which too frequently happen, as well in compounding for them as in the collection of them *in kind*. The only expedient, therefore, which I am able to devise, at present, for procuring a larger contribution from the rich, is a *tax on pride and indolence*; a tax which, though it will not produce in exact proportion to the property of

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the wealthy, will nevertheless most certainly obtain from the wealthy and luxurious a contribution exactly proportionate to whatever *pride and indolence* may be occasioned by the superfluous wealth of the community: and in aid to this tax on *superfluous wealth*, the *affluence* likewise of the more useful members of society, whose employments procure them a more profitable reward than they could obtain by ordinary labour, might be made to yield a reasonable addition to the revenue in consideration of their superior abilities to contribute, which men of this respectable class certainly have.

TAX on PRIDE and INDOLENCE, and on
Persons who have superior Emoluments above
the ordinary Class of Labourers.

THOUGH *labour* is the common lot of man, according to the divine sentence, or penal judgment, denounced against our first male parent,—“*In the sweat of thy face shalt thou eat bread, till thou return into the ground,*” &c. Gen. iii. 19. and though an apostle also has declared, that “*if any would not work neither should he eat,*” yet many persons there are, in every community, who by some means or other seem to be exempted from the necessity of *personal labour*, the ordinary condition of human life! How this may be accounted for, and reconciled with the divine decree, is stated more at large in my tract on the Law of Nature, and Principles of Action
in

in Man, p. 21—30. Nothing, therefore, according to *natural religion*, can be more *reasonable* and *just*, or more consistent also, according to the second foundation of law, with the *revealed will of God* in the holy scriptures, than that all persons who have wealth sufficient to purchase an exemption from this *ordinary lot of man*, should be required to contribute in a larger proportion to the exigencies of the community, than persons who depend on their *daily labour* for their *daily bread*. And this additional contribution may very easily be levied, without making any other additional object of taxation than what I have already proposed to be the *single article* of general contribution, viz. *the two tenths of ordinary labour*: let a redemption of the general tax of sixty-two days' contribution, viz. two tenths of *ordinary labour* be required at the rate of a *double*, or, if necessary, of a *triple* value

value of the service, from all persons who, having no real bodily infirmity or incapacity, shall decline a *personal* attendance for the general contribution, either through *pride*, by setting themselves up above their brethren in their own estimation, as superior to the common lot of *ordinary labour*, or else by having a better and more reasonable motive, that of a more profitable occupation for the employment of their time, which will equally render them capable of paying, without any actual hardship, the additional tax for the *ease, indulgence*, and *superior profit*, which they enjoy by the purchase.

Suppose there be ten men in an hundred, or thirty males in *one hundred families*, whose pride, or wealth, or indolence, would induce them to decline personal labour: such men ought surely to redeem their exemption at a *triple value*,

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value, which cannot amount to any real hardship or oppression ; as the alternative, and only hardship to those who may *love too well their wealth, and deem the tax too heavy*, is to submit to the ordinary lot of their brethren, in complying with a short limited service for the publick benefit, in which they themselves have an *equal* profit. And suppose there be also double that number of persons in an hundred division, who have useful arts and more profitable trades and occupations to induce their redemption of *personal service* :—The produce of the tax will be as follows—the first class of thirty gentlemen, or idle men, taxed at triple the value of the sixty-two days of ordinary labour, will pay all together the sum of 279l. but as the sixty-two days of labour from each is already included in the former general calculation, one third must be deducted from the estimated

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estimated value of this additional tax, where
by it is reduced to

l. s. d.
186 0 0

The second class of 60 merchants, tradesmen, or useful artificers, who will be induced by more profitable occupations to redeem their *personal labour*, will each pay a *double tax*, viz. the value of 124 days ordinary labour at 1s. per day which all together is *only* 6l. 4s. *per ann. each man*; but as they are already charged half that sum, in the general estimate of contribution, the other half alone must here be reckoned, viz. 3l. 2s. which multiplied by 60 amounts to

186 0 0

Total additional tax on the 2 classes abovementioned in one hundred families

372 0 0

Which addition, if laid out on the cultivation of land in the publick lots, would produce *three times that value*, according to the ordinary increase of land, for the labour bestowed on it. The risque, indeed, of a misapplication of the labour, or of a defalcation of the increase, may reasonably be objected, according to the ordinary misconduct of persons intrusted with the care of farms, at present in this country; but the same objection will not hold where *Frankpledge* is duly established, because the eye of every neighbour would be a watchful guard against fraud, all being equally interested in the publick profit. I will therefore multiply this additional tax by 3, the ordinary rate of increase to be expected from the land which is cultivated by it

3 0 0

1116 0 0

To which add the general contribution before estimated at

2790 0 0

The total amount of revenue for one single division of an hundred families

3906 0 0

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Thus,

Thus an ample source is opened not only of *publick credit* but also of *private security*, or trust, in traffick, by the same easy means; whereby poor labouring men may be enabled to obtain all the necessary articles of merchandize, though they have no ready money to advance. For, as *ordinary labour* is rendered the *medium of traffic*, instead of cash, the first advantage to a poor industrious man, accustomed only to *ordinary labour*, is, that he will, at all times, have it in his power to obtain employment; in the search of which, with us, many honest men, in all the three kingdoms, are obliged to leave their native country. And the second material advantage to him is, that he can always obtain an immediate credit, proportionable to the value of his unengaged time, for any articles of trade that he may want, by giving the *merchant*, or *tradesman*, in return for them, an indenture for as many *days labour* as the

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the purchase is worth; and he is also enabled to employ a *blacksmith, carpenter*, or other useful *artificer* (in case he should want their assistance on his own lot) by giving them, in like manner, an indenture, for as many days of *ordinary labour*, as will amount to the value of the work. These indentures (as before proposed for the indentures of general contribution) should express the names of the *hundred*, and of the *dozen* in which the signer is associated, and should be previously carried by him to be entered at the public Exchequer, or bank, of the hundred, and be there properly certified, as before proposed; after which the labourer may cut off the indentures from his cheques, at the printed tally, and pay them to the *merchant* or *tradesman*, for the article purchased; or to the *artificer* for his job, retaining the cheques in his own custody, that he may always know the

amount of his *debt of labour*. On the other hand, the *merchant, tradesman, or artificer*, who receives such an indenture from a poor labourer, can immediately *realize* the value of it in his own favour, by paying it into the public Exchequer, or bank of the township; where, of course, it will be posted to the credit of his accompt of labour, and will enable him to redeem a part of his *own indentures*, without his *own personal labour*, which, of course, is much more valuable than *ordinary labour*; and in like manner he will proceed with all other indentures for *ordinary labour*, that he has procured by his traffic, or more valuable occupation, always paying them to the credit of his account at the bank, until the amount exceeds his own debt for public service: when, from the balance of labour in his favour, according to the amount of it, he will always be at liberty to draw on the bank for *indentures of days*
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work

work, either for *circulation*, as ready cash, or for *labourers*, to cultivate his own lot of land, or else occasionally to accommodate planters who want labourers, and are willing to pay the value of them, in *produce*, &c. whereby *private credit* (as well as *public credit*, already provided for) will be amply supported: and the indentures for *labour*, by which this most essential *public* and *private* service is effected, will be, in fact, A PAPER CURRENCY OF INTRINSIC VALUE, answering all the purposes of *ready cash*, as a medium of traffic, as well as all the necessary purposes of *negociable bills*, to support *public* and *private* credit; and yet they cannot be, at all, liable to depreciation!

The advantages appear to me so great and extraordinary, that I can hardly give credit, as I proceed, to my own estimation of them; and am inclined to suspect
that

that I am, in some way or other, *enormously mistaken*; but as I cannot yet find out my error, I must leave my censure to some more able head. A few obvious objections, however, I am prepared to remove by a timely proposal of adequate remedies. As for instance—Whatever might be deemed troublesome, or disagreeable, in exacting the payment of these *debts of labour*, may be effectually withdrawn *from individuals*, by investing the *public bank of each township* with the sole authority of demanding the *labour* for the indentures, that have been respectively entered and certified therein. And that the several banks may be enabled to realize the value of these indentures, all applications either for *labourers*, or *labour*, shall be made at the several *town banks*; where planters may be sure of a supply of labourers, and the labourer equally sure of a constant supply of work, without danger of oppression

pression, or non payment of wages, being secured from both by the mediation of the bank, which employs him, and disposes of his service. And both parties, or at least, the *planters*, ought to pay some small allowance per cent. to the bank, by way of commission, or profit for the negociation. And each bank should regularly summon, (with *due previous notice* for every day) a sufficient number of the indentured labourers that are entered on their books, not only to cultivate *the public lots of land* under their care, but also to supply the current daily demand of labour that may be wanted by planters and other private individuals; but all persons summoned to labour, shall work on the *public lots*, until such demands are made, by which means *the labourers will lose no time in waiting for work*. The daily summonses to labour, issued from the bank, should be made *in due rotation, according*

to the dates of the indentures entered on the books, and according to the quantity of debt which each individual has to work out. And, that no man may run deeper in debt, by disposing of his labour to a greater amount than he may be able to discharge in due time, all indentures whatsoever for the labour either of apprentices or servants, should be entered at the bank of the township, where the parties reside, whereby not only the state of every labourer's debt may be always known, and, of course, likewise his ability to discharge it, but also, on the other hand, the labourers, apprentices, and servants themselves, will be thereby more easily protected from the oppression of such avaritious masters, as might otherwise be inclined to exact more service than is due by the terms of their contract.

If any person should die before his indentured service is discharged to the
public

public bank, his land, stock, and effects shall be answerable to the amount of his deficiency to the *publick*, in preference to all other debts: whereby the *paper currency*, will always preserve a *standard value*; and, at the same time, afford a most convenient medium for traffic and exchange. If any further difficulties, more than I have foreseen and guarded against, should still be objected, I flatter myself that the salutary establishment of Frankpledge will be sufficient to obviate them all. For this *maxima securitas*, renders every individual completely responsible for all debts or demands that can justly be made upon him, and for all charges against him whatever, because the residence of the meanest member of society can be most expeditiously known by the public books; so that he may be immediately traced at any time to his very chamber, and no individual in *frankpledge* can resist the united power

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of a free people—for if any one should neglect or despise the summons of the public bank, his *tithing* or dozen may be compelled (on the penalty of a heavy fine for neglect) to produce him: and should the tithing or dozen neglect, the hundred is summoned to enforce satisfaction, and so on with respect to higher divisions, until the strength of the whole community is united, as one man, to render executive justice, to *fine*, or otherwise punish all contumacious delinquents against common sense, and to enforce obedience to the determined justice of the majority. This occasional mention of *misdemeanors* and *fines*, reminds me that I have omitted to add to the amount of my calculation of *Revenue*, the profit of the *public fines* and *forfeitures*, which must always be very considerable where *Frankpledge* is established; not only, because the regularity and order of the system renders the levying of *fines* and *forfeitures*

forfeitures extremely easy, expeditious, and free from expence, but also, because the penalties of *fin*es and *forfeitures* are, in Frankpledge, extended to the *minutest immoralities*, and *negligences*, in order to render the peace and regularity of society as perfect as possible. Add to this a very particular advantage, which the ancient mode of punishing by *fin*es and *forfeitures*, will acquire by the application of my proposal of universal calculation by *days labour*—an advantage which could never before be obtained; viz. that the *poorest man* has, thereby, *something to forfeit*, even sometimes very considerable, because his *personal labour* is *equally valuable*, and probably *more so*, than the labour of a man of superior rank; so that even the happy system of *Frankpledge itself* is very materially improved, and rendered much *more effectual*, as well as more *profitable*, by the proposed addition.

All contempts of legal summonses to labour, would, of course, be *finable*; as also *apparent sloth*, or *remissness in working*; both of which would thereby be made *effectual to increase the value of the paper currency*, instead of diminishing it, as might be expected. Likewise all contempts of court, neglects of summons to attend juries; want of punctuality in attending the duties of Watch and Ward, in the rotation of the public roster; and all inattention or disobedience while on duty; all breaches of the sabbath, swearing, drunkenness, and immodesty, as well as *fornication* and *adultery* (both of which should be very strictly, and very severely mulcted, for the more effectual promotion of *honourable marriage*) giving or accepting a challenge to fight, even though no mischief should ensue; all unnecessary wrangling, fighting, or striking, and even every wilful provocation by word or gesture, and every other
misbehaviour

misbehaviour that is inconsistent with the peace, order, and quiet of a happy society, would be punished by a suitable *fine of days' work*, in proportion to the offence, by which altogether this essential article of *fines* and *forfeitures* (which, in England, through *neglect of Frankpledge*, are hardly an object of consideration) would necessarily occasion a much larger addition to the *public revenue* than I can venture, at present, to estimate; and, therefore, I must beg leave to *reserve* this valuable article of *fines*, to make up any deficiencies, which, perhaps, may be afterwards discovered in my other calculations; to which must also be added, as a further reserve, the profits arising from the *sale of land for day labour*, not yet estimated, though it would probably amount even to more than the *fines*.

I have already, without these profitable articles, carried my estimation of the *public Revenue* nearly to the amount of
4000l.

4000l. per annum, for every 100 families, including equally both rich and poor, which far exceeds the proportionable revenue, I believe, of any kingdom on earth; for indeed, the same means are *not practicable* in any country or nation, unless the most excellent system of *Frankpledge* be previously established, which I must frequently repeat. But, for the sake of comparison, let us apply this scheme to the computed average number of taxable houses or families in England and Wales. The one million families (as they are commonly estimated) would raise, by merely taking on themselves the very moderate and equal burthen of only a 5th part of their *most ordinary* labour, estimated at the low rate of one shilling per day, together with the additional *tax on pride*, and the easy levy on *profitable occupations*, with the due increase of the whole profit, when applied to *the cultivation of public land*, would

raise

raise (I say) at the rate of 3906l. for every hundred families, before calculated, the amazing revenue of 39 millions, and 60 thousands of pounds sterling, per annum. If I am questioned on the possibility of raising a sum so enormously great, that it far exceeds the whole annual produce of all our accumulated taxes, customs, and other means of revenue, I must confess, that I am at a loss how even to satisfy my own doubts about it; and that I know not what reasons to assign for such an incredible accumulation of wealth, arising from so *trifling a burthen* laid upon the people, unless it may be attributed to the *effectual employment of all the labouring poor*; and of others capable of labour, and also to the *effectual* means which the proposition seems to promise of rendering that general employment of *ordinary labour* profitable, not only in the circulation of the indentures as *bills and cash*; but also in the increase

5 which

which may be naturally expected from *the actual labour, when applied to the earth*. But there are other advantages attending the proposal, which are not yet reckoned.

The previous re-establishment of *frankpledge*, without which the raising of such an increased revenue could not be practicable, would, at the same time, render absolutely *unnecessary* the greatest part of our most expensive establishments both *civil* and *military*.

So that, upon the whole the gain might fairly be estimated at nearly triple the *effective*, or neat amount of all the other deviseable "*Ways and Means, &c. &c.*"—

* * * * *

That this is not an exaggerated statement of our publick burthens, will be allowed, I believe, by all parties. I wish they were equally agreed in opinion about the necessary remedy!

GRANVILLE SHARP.

Old Jewry, 3d July, 1786.

ADDITIONAL REGULATIONS,

*Proposed for the intended New Settlement
of SIERRA LEONA.*

AS it will be expedient for the welfare of the new Settlement, that at least *four* persons of liberal education should be employed in each *hundred* families, to register estates as well as judicial determinations, and keep an exact account of all public debts, receipts and expenditures, in the books of each hundred; being also such persons as may be capable of readily acquiring by study, some general knowledge of the *common law of England*, that they may be prepared, on all occasions, to give proper information and advice to the *hundreders, headboroughs*, and others who

N probably

90 ADDITIONAL REGULATIONS.

probably may not have had the opportunity of acquiring that kind of knowledge; it is proposed, that sufficient *salaries in days work* shall be paid to all persons so employed in the public service: and that they may not hold these *offices of profit* on a precarious or base tenure, it is also proposed that they shall be *elected* to hold their respective offices on the same terms, as law officers in England; viz. “*quamdiu se bene gesserint*”—“*as long as they shall behave themselves well:*” that is, until they are actually *convicted* by “*due process of the law,*” of some notorious malversation or dishonesty, whereby they incur a *legal incapacity* for their offices by ceasing to be “*good and true men.*”—“*Boni et legales homines.*”—And yet, as it might be dangerous to the new Settlement to permit men to hold offices of considerable *profit* without annual *re-election*, if they were permitted at the
same

ADDITIONAL REGULATIONS. 91

same time to obtain and hold *offices of power*,—it is, therefore, *proposed*, (from the example of the common law of England) that the officers of *magisterial power* and *command* over the militia, as *sheriffs*, *heads of thousands*, *hundreders* or *headboroughs*, and their respective *deputies* or *assistants*, shall not be allowed any *salaries*; nor be elected into any offices to which salaries are annexed, unless they shall consent to give up their offices of power and command; and on the other hand, that no persons *holding offices with salaries*, shall accept any office of *power or command in the militia*, without vacating and yielding up the former office of *profit*.

There ought to be six officers in each *hundred*, to whose employments *salaries* must necessarily be annexed, viz.

1 *Town Clerk*.

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1 *School-*

92 ADDITIONAL REGULATIONS.

1 *Schoolmaster*, who must also act as *parish clerk*, and *reader* to the *congregation* of the *hundred*, and as *proclamator* or *usher* of the *Hundred Court*.

2 *Assistant town clerks*.

2 *Assistant proclamators* or *ushers* of the court; being also *trumpeters* of the militia.

It is therefore proposed that these six hired officers, or *ministers of the hundred with salaries*, shall be associated in a *half-dozen*, and shall pledge each other to the *common peace*, chusing their own *chief pledge* from time to time; but they shall be subject to the orders of the *Hundred Court*, from whence they receive their salaries; in which court, however, as being responsible masters of families, having one common interest in the peace and welfare of the Settlement, they shall be allowed a *voice* or *vote*, and
freedom

ADDITIONAL REGULATIONS. 93

freedom of debate in *folk-motes* or *council*, as individual members of the hundred, and also a voice or vote like all other *householders*, in the *common council* of the Settlement.

When a *chaplain* shall be appointed to the care of a single hundred families, he may be associated with the *half-dozen*, for the more easy and effectual accommodation of any differences that may arise among themselves, as he will be a proper balance to the influence of the *town clerk*.

That all these *ministers with salaries*, shall be amenable to their own *Hundred Court*, according to the *due process of the law*, for all such charges as are cognizable by the court, when duly preferred against them; but lesser differences or disputes may be discussed amongst themselves in their own *Half-tithing*, (where-

94 ADDITIONAL REGULATIONS.

in they pledge each other;) and may be submitted to the opinion of the majority of them; subject, however, to an appeal, if required, to the weekly *Court of four Tithings*, or to the monthly *Hundred Court*, and still higher, if the business or complaint cannot otherwise be settled.

That the *officers with salaries*, shall not receive from any person whatsoever, any the least *gift, fee, or reward*, by way of perquisite of office, more than their established salaries for referring to the public books, making out indents, registering lands, causes, or any other branch of their respective duties as *public officers*.

That they shall be associated in the *hundred* by which they are elected; as follows; *The town clerk, 1 assistant town clerk, and 1 trumpeter*, shall be associated

ADDITIONAL REGULATIONS. 95

ated with the first 4 dozens of the hundred or 1st fifty; and the *schoolmaster*, the other *assistant clerk*, and the other *trumpeter*, with the 2d fifty of the hundred---The *Hundred Court*, by this addition of a *half* dozen to the former proposed 8 dozens, will consist of 102 householders, or masters of families, besides the chaplain.

That when each *Dozen* have chosen their *chief pledges* or *head-boroughs*, and their *assistants*, each 50 shall chuse an *assistant hundreder* out of their 4 dozens respectively, and the 102 householders, with their chaplain of the hundred, when appointed, shall altogether chuse, out of the whole 8 dozens, *one hundreder*, by the majority of votes.

That when any *headborough*, or *assistant headborough*, is chosen *hundreder*, or *assistant hundreder*, they shall vacate their
former

96 ADDITIONAL REGULATIONS.

former office of *headborough* or *assistant headborough* of a *tithing*; and the vacant office shall be supplied by a *new election* in the said *tithing*: but the *hundreder*, and 2 *assistant hundreders*, shall still continue to be members of the respective *tithings* or *dozens* in which they were originally associated; that the description of their divisions, and of their residence, of their neighbours, and of their pledges, may undergo as little change as possible.

That in the weekly courts of 4 *tithings*, the *hundreder*, or one of the *assistant hundreders*, shall preside in the court of the *first* 4 *tithings* of the hundred; and the *town clerk*, with *one assistant town clerk*, and *one assistant proclamator* or *usher*, shall attend them: and the *proclamator* of the hundred, with the other *assistant clerk of the hundred*, and the other *assistant proclamator* shall attend the other *assistant hundreder*; who, of course,

ADDITIONAL REGULATIONS. 97

course, must preside in the court for the remaining 4 tithings, or 2d 50 of the hundred.

That these *weekly courts* of 4 tithings (or *tithing courts*) be held every *Saturday* afternoon, except the last Saturday of the 1st and 2d calendar months in each quarter, which shall be appropriated to the *Hundred Court*, or *Wappentac*: and excepting also the last Saturday of every 3d calendar month, which shall be appropriated to a quarterly session of 3 or 4 hundreds united, as a *court leet*, or *tithing court*, for more important or capital causes.

That the *common council* of the Settlement be assembled according to the antient established rules of *county courts*, viz. "*twice every year*," and "*more often if need be*."

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There

98 ADDITIONAL REGULATIONS.

There will likewise be some public ministers entitled to *salaries equally from all the hundreds*, as the *town clerk of the 1st hundred, or principal bank*, and his *extraordinary assistants* (as many as may be wanted) also the *land surveyor of the whole settlement*, the *town marshal of the principal settlement*, and all other officers whose employments are of so general a nature as to be connected with the whole settlement, instead of one particular *hundred*.

It is therefore proposed that all officers of the above *general* description shall be amenable only to the *great common council of the settlement*, for all charges of misdemeanors or failure of duty in the execution of their respective offices: and for other matters, if they are not included in any *titbing*, they shall be responsible to the *nearest Hundred Court in the*
vicinage

ADDITIONAL REGULATIONS. 99

vicinage of their respective habitations.

With respect to the *first chaplain*, in all *ecclesiastical matters*, relating to his function and demeanour as a *minister of the gospel*, reference and representation (if thought necessary by the *common council*) must be made to “ *the archbishops and bishops* (including the *Bishop of London*)” that are “ *members by charter of the incorporated society,*” (in *England*,) “ *for propagating the gospel in foreign parts,*” who will undoubtedly be ready to give their best advice and assistance to promote the general good of the people, and their Christian welfare; but in all *civil or worldly matters*, relating to the *first chaplain*, the nearest *Hundred Court* must determine; allowing, however, a right of further appeal to the *quarterly leets*, or *trithings*, and
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lastly,

100 ADDITIONAL REGULATIONS.

lastly, to the *common council of the settlement*, for a final determination.

The *first chaplain*, having at present the charge of the whole settlement, it is fit that his allowance should be made *equally* from every *hundred families*, and not be charged (as at first proposed) on a *single hundred*; and yet this should be done with such due limitation both of profit and duration, as may prevent the establishment of any future claim upon *the whole settlement* from *one clergyman*, or *rector*; which would prevent the employment hereafter of a *separate clergyman to every hundred families*; which is most desirable.—It is therefore proposed that the *first clergyman*, besides his private lot of land of an equal size with the other settlers, and his *town lot* to descend to his family, shall have also another *town lot* of the *ordinary size*, as *minister* for the time being; and also a
glebe

ADDITIONAL REGULATIONS. 101

glebe of 200 acres, laid out altogether, close on the *outside* of the private *out* lots of the other settlers; and whilst he has the charge of the whole settlement, he shall receive from the *parochial tenth* of labour in each 100 families, (provided he has no salary from the treasury of England) 250 days work, which will amount from 6 hundreds (supposing so many to be established) to 1500 days work per annum. This estimated at 2s. per day, amounts to 150l. per annum, which, laid out on the glebe land, will probably amount to 450l. per annum. When other clergymen can be procured, in case the settlement should succeed, each *future* clergyman shall be appointed to the care of *one single hundred families*, with the allowance of 1000 days work per annum, worth 100l. besides a *glebe* of one hundred acres; the produce of which by that labour will be worth at least 300l. per annum; and also one

private

private lot of land of the ordinary size besides, for his family inheritance. In which case the allowance of 250 days from *that hundred*, so provided with a *separate clergyman*, shall no longer be paid to the *first clergyman*, whose salary shall be made good by a proportional allowance from the other hundreds; as for instance.—When his cure shall be in this manner reduced to 5 hundreds, they shall each allow him 300 days labour. When reduced to 4 hundreds, they shall allow 375 days labour. And when to 3 hundreds, they shall each contribute 500 days labour, viz. 1500 days in all; probably worth, when applied to his glebe land, as before remarked, at least 450*l.* per annum; which, with his allowance from the society for propagating the gospel, will certainly be an ample compensation for his utmost exertions in instructing the people: especially in a country where no taxes are paid, except

ADDITIONAL REGULATIONS. 103

cept a *tax on labour*, which ought not to be demanded of any *clergyman*.

That as soon as 15 hundreds are duly formed, with their respective *chaplains*, the *common council* of the whole 15 hundreds shall elect 2 clergymen of the most *unexceptionable* and *unblameable* characters, as *candidates* for *episcopacy*, who shall be sent over to *England* with a request to the *archbishops* and *bishops* of *England*, that in case both candidates are deemed equally *unexceptionable*, the *bishops* will be pleased to decide by *lot*, (according to *apostolic example*,) which of the candidates shall be consecrated *bishop* of the 15 *hundreds*, containing about 9000 souls.

That no *clergyman* who receives a salary *as such* within the bounds of the settlement, shall enter into trade, or any other secular pecuniary employment,
farther

104 ADDITIONAL REGULATIONS:

farther than the *barter* which may be necessary in the disposal of *the produce from his own land and glebe*; or from any *share or shares of the common land*, held of the state to be cultivated, under the direction of the *public Bank, or Exchequer*; but in consideration of this restriction, he shall not be liable to any tax for labour, or for watch and ward, and yet shall enjoy a vote or voice with the other masters of families in the Court of *the Hundred* in which he is associated, and also in the *common council* of the settlement.

That the *town clerk* of each hundred families be allowed a salary of 800 days work, which, estimated at 2s. per day, amounts to 80l. per annum; and the produce of it from their lot of office, at least to 240l. per annum.

And

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And that Mr. —, the *town clerk of the first hundred*, or principal settlement, shall have also an additional allowance of 400 days work, as long as he is continued in the office of *clerk of the first hundred*, viz. 50 days work from each hundred, or in such proportion from each hundred that his additional allowance shall not exceed 400 days work, making, upon the whole, an allowance of 1200 days work (worth 120l. cash, which, laid out on his land, will produce 360l. per annum) for the extraordinary care and attendance which his office will necessarily require, by having a registry kept therein of all lots of land, and also of all the indents for labour issued from each hundred throughout the whole settlement; and for his assistance therein, he should be allowed at least 2 *additional assistants*, to be elected by the common council of the settlement, with the same salaries as the other assistants, viz. 500

P

days

106 ADDITIONAL REGULATIONS.

days work each; (worth 50l. cash, or 150l. in produce from their lots of land) by an equal contribution from all the other hundreds.

An allowance should also be made to the *land surveyor* or engineer of the settlement, in equal proportions from all the hundreds, so as not to exceed 1000 days work per annum, viz. 800 days work for salary, and 200 days work in lieu of all charges for *travelling, lodging, &c.* as he will occasionally be employed in the most distant parts of the settlement, in laying out lots, surveying roads, constructing bridges, and all other public works that are ordered by the *common council*. And if he is chosen into the office of a *town clerk* (whereby he will have a salary of 800 days work) his allowance as engineer shall not exceed 600 days work; 400 of which at least, he must

ADDITIONAL REGULATIONS. 107

must pay to some person to assist him in his duty.

That an allowance of 1000 days work be also made in equal proportions from all the hundreds, to the examined and approved *Surgeon* of the principal hospital, who, in consideration thereof, shall attend upon and give advice gratis, to all persons that are admitted on the hospital list of patients, either as *in* or *out patients*. And also 600 days work each to as many duly qualified assistant surgeons, as can at present be procured; suppose 4 assistants: but if any of these should be elected *town clerks*, in that case to have no allowance as *assistant surgeons*, unless their attendance should really be required at the public hospital, by an order of common council.

That

N. B. The above proposed allowance to the surgeon and 4 assistants, will amount to 3400 days work, but
if

108 ADDITIONAL REGULATIONS.

That an allowance of 800 days labour be made to Mr. —, as *town marshall*, to attend upon the magistrates of the principal township, and execute their *legal* orders in all civil arrests (in like manner as the *city marshals* of London) to inspect also, under their direction, the discipline and exercise of the militia, and to have the charge, and keep account as store-keeper, of all public military stores; and that he be allowed also some *land* as a *lot of office*, besides his
private

if 3 examined surgeons should really be sent out with the 3 ships, whose abilities and behaviour should prove equally satisfactory to the passengers in each ship, it may seem hard to give a large salary to one, and to rank the rest only as *assistants*, wherefore it is proposed, in that case, to lower the salary of the first, and render the 3 examined surgeons equal, viz. to allow 800 days work to each of them, taking their rank by seniority, and to pay the 3 assistants only 500 days work each: and even with this reduction, 500 more days work must be added to make up the salaries (as proposed in the table of salaries) for 3 principal surgeons and their assistants.

private lot of land. And if he should ever be sent by the *common council* to any distant part of the settlement to assist the *land surveyor*, he shall be paid an allowance for travelling and lodging, from home, like the land surveyor, but in proportion to the time of extraordinary service.

That all persons who are appointed to public employments with salaries of days work shall, nevertheless, give *indents* for the *same proportion of taxes* (the clergy or ministers of the gospel alone excepted) that shall be paid by all the other settlers, and no person shall be excused from giving his *personal* attendance on the summons from the Bank, for the *tax labour*, or general contribution, without paying at least triple the value of the service, unless prevented by some real bodily infirmity, or other lawful and reasonable impediment, except he be a *useful artificer*,

110 ADDITIONAL REGULATIONS.

ficer, who may redeem his personal attendance at *double the value*, but for all other *debts of labour beyond the common tax*, they may be redeemed or balanced by other indents of *equal value*, in every man's accompt at the public Banks. And with respect to persons who may have borrowed money on the credit of their appointments to *offices with salaries of days work*, they shall be permitted to draw upon the principal Bank of the settlement, or upon the Bank of the *Hundred* in which they are associated, for a part of their yearly salary in advance (not exceeding one fourth part of it) in order to give security for their debts, or to obtain such ready money as their accepted draughts for days labour may be worth, from any persons that are willing to give credit to the said Banks, according to the plan of credit hereafter proposed.

I

That

ADDITIONAL REGULATIONS. III

That the *tax labour* must commence immediately on *landing*, and the *indents* for it must be previously lodged in the Bank, in order to furnish cash for the settlement, and if the necessary *public work*, in clearing and securing the first encampments, sowing and planting a sufficient quantity of grain and roots to renew the *common stock of provisions*, also in laying out the lots, &c. &c. cannot be performed *within the first month* after landing, (the whole body of people *daily* exerting themselves therein) they shall then give indents for two months *further tax*, and at the end of another month, still more tax-indents, if further time should then be necessary,—before *any private interest* in the land may be attended to, because the *common benefit* and *general security*, must be the first objects.

That

112 ADDITIONAL REGULATIONS.

That if any person is remiss in working for the *public benefit*, he shall be duly fined on conviction before a jury, according to the proportion of his offence, to a certain number of *days labour*, to be worked out as soon as the *private labour* of the settlement commences, and the adjudged fines shall be entered upon the public books, immediately after conviction and judgement.

It is also proposed, as a means of raising ready money for the use of the settlement, and of forming a *company of proprietors in England* by proportional *shares of credit*, to carry on a *legal trade* with the settlement, and yet so as not to interfere in the least with the internal polity, government and freedom of the actual settlers; that if any person in England shall be willing to advance money to a number of settlers (if people of colour
not

ADDITIONAL REGULATIONS. 113

not above 3l. each, to the value of 30 days work each) so as to obtain indents to the full amount, in all, of 310 days work, estimated at 2s. per day, amounting to 31l. he shall (upon delivering the said indents duly signed to that amount, into the charge of the town clerk of the first hundred, or principal bank) be allowed an equal lot of land with the rest of the settlers, to be duly registered in the principal settlement, and to be cleared and cultivated by the said labour of 310 days work, (after deducting 62 *days for publick taxes, and 12 days as an absentee from watch and ward*, in all, 74 days tax for every 310 days expressed in the indents) as far as the same can be profitably bestowed upon the lot, within the space of two years from the date, under the direction of the officers of the principal Bank, who shall keep an exact account of the value of the produce on the sale or disposal of it; and from the

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whole

114 ADDITIONAL REGULATIONS.

whole amount thereof they shall deduct, for the benefit of the *public revenue*, 12 per cent by way of commission, for the care and direction of the officers of the respective Banks, in superintending the clearing, cultivating, sowing or planting, and reaping or gathering of the produce of the appointed lot ; which besides such ample allowance to the settlement, will yield a profit to the lender of the money, after the principal sum of 31l. is also deducted by the public Bank from the remaining balance of produce (in order to continue the investiture of the lot or share to the same proprietor) will yield, I say, a profit or interest at the rate of above 100l. per cent. on the principal sum advanced, in the space of two years at furthest, the common interest for that time being previously laid on as a part of the money advanced, for which the indents are proposed to be given.

Whosoever,

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Whosoever, therefore, will advance the sum of 28l. to any poor laborious man (who cannot find work for subsistence in his own country) to enable him to pay his passage with the new settlers, and to enable him to carry out four months provisions like the rest, with some necessary tools, seeds, plants, arms, &c. and shall add to the account as a part of the debt, 2l. 16s. for the interest of two years, and 4s. for the expence of drawing the indent, stamps, &c. amounting in all to 31l. for 310 days labour, at eight hours each, to be worked out, one third in the first year, and the remainder within the second year, the labourer will, by the *proposed* constitution of the settlement, gain a lot of *free land* gratis, with the other first settlers, and will have a sufficient time to clear and cultivate a part of his own lot, to subsist himself with provisions—and, on the other hand,

Q 2.

the

116 ADDITIONAL REGULATIONS.

the lender of the money will gain, besides the common interest for the loan, a clear profit of above 100 per cent. to make him amends for the hazard of the man's dying before the work is performed, which is surely an ample consideration for insurance of life and risque.

Also as a further means of raising money for the use of the settlers, it is proposed (if a majority of them, any number above 300, shall in a regular council resolve that they will empower their elected town clerk of the principal settlement, or public bank, to give receipts or acknowledgements in the name of the community for the following purpose) that a *share, or shares of land may be laid out and cultivated*, under the direction of the public Bank, as above proposed, for the benefit of every person who shall advance for *the common, or public use of the settlement,*
the

ADDITIONAL REGULATIONS. 117

the sum of 281. for *each share of cultivation*, liable to the deductions above proposed; and that such due proportions of the *common land* shall be laid out and registered in the names of the persons purchasing the said *shares*; yet not to be registered as *freehold*, but only as *shares for cultivation* by the public Bank, unless *the holders of the shares* shall go *in person* to the settlement; in which case they shall have their choice of all the shares registered in their own names: that each person, when arrived in the settlement, may select one share, the most eligible, to be registered as his *freehold lot*; and the other *shares* shall continue to be cultivated by the public Bank, as *mortgaged public land*, for the benefit of the *holders of the shares*, whether *absent* or *present*, until the principal sum advanced for each share, shall be repaid or withdrawn.

That

118 ADDITIONAL REGULATIONS.

That for the better cultivation of the *public lots*, and also for the better cultivation of *the lots of absentees*, and *holders of shares*, by the labour expressed in the indents paid by them into the public Bank of the settlement, the trustees and officers of the said Bank, for the time being, shall cause the said lands to be previously surveyed (before the labourers are set to work) by proper judges of *cultivation* (and at the expence of a part of the labour) that the most advantageous mode of clearing and tillage, may be preconcerted for each lot or share, and the number of men necessary to be sent out at once, with proper instructors or foremen to advise and direct them in the work; by which means, instead of 100 *days labour of one man, day by day* in succession, the public Bank can afford to apply the *infinitely more effectual labour of 100 men in one day*; for which advantage
in

ADDITIONAL REGULATIONS. 119

in culture, if desired, the *absentees* should make an adequate allowance to the public revenue, by a deduction of 5 per cent. (or whatever it may be deemed worth) from the neat amount of the produce. And on the other hand, all *settlers* who shall have signed indentures for labour, and shall find it inconvenient, at first, to fulfil them within the limited time, may give additional indents to the public Banks for *respite* or *delay*, at the rate of five days for every hundred days work postponed for *one year*, and a further allowance of per cent to insure their own lives, for the additional time which they gain by the delay. By this means the *public revenue* may be great'y increased, the indented labourers will be relieved, and will gain time and opportunity to thrive in their own lots; and the absent proprietors may obtain a much more advantageous cultivation of their
respective

120 ADDITIONAL REGULATIONS.

respective registered shares, by the effectual application of a multitude of hands at one time, under proper surveyors in the service of the public.

That if this mode of cultivation by large bodies of men under the direction of the public Bank, shall be found to be most efficacious, it shall be lawful for *any of the settlers on the spot*, who can advance to the public Bank the value of *one man's labour for one year*, or 310 days, to have a spot of ground of the same size as the *shares* of the *absentees*, to be cleared and cultivated by the public Bank, as before proposed for the *holders of shares*, but such additional land shall not be considered as *freehold*, nor to be sold, or disposed of, or transferred, but shall be still deemed *public or common land*, mortgaged to yield only the due proportion of its *produce* to the *holders*
of

ADDITIONAL REGULATIONS. 121

of the shares, in the same manner, and with the same deductions as proposed to be allowed from the *shares of absentees*, or *holders of shares in England*. But in case any proprietor of shares in England shall go over to the settlement, he shall be allowed to chuse from all the shares or lots registered in his name, (as before proposed) *one lot of land of an equal size* with the lots of the other settlers, to be his *freehold land* as long as he shall remain in the settlement, and which he may also sell or transfer, in case he should afterwards think proper to remove from thence.

By this means any *person of colour*, who being pre-engaged in service, or other employment or business in Europe, which he cannot immediately quit or give up, may be enabled, on advancing 28l. to reserve in his own name an original lot in the settlement, in case he should

R

hereafter

122 ADDITIONAL REGULATIONS:

hereafter be desirous to go over and establish himself in the settlement, and in the mean time he will obtain an ample profit for his risque in advancing the money.

It is also *proposed* as a means of strengthening the new society for common defence, to admit as proprietors and equal sharers, all Europeans (being Protestants) that shall land in the settlement within 12 months from the first establishment of it, on the same terms as the *first settlers*, provided they will faithfully promise to conform to all the established regulations, to incorporate themselves into *Dozens, Hundreds, &c.* and to be bound by the resolutions of the majority in the *common council* of the settlement, in which, of course, they will be entitled to an equal voice. That all such European settlers as arrive there within *six months after the first year*, shall

2

have

ADDITIONAL REGULATIONS. 123

have *equal lots* of land with the other settlers, on giving indents to the public Bank for *half* a year's service, or 155 days work, to commence 12 months after their landing; and those that arrive within the next half year, (*i. e.* within two years) shall purchase an equal lot for *one year's service*, to commence in their second year, and be worked out before the completion of the third year: and those which arrive afterwards, must not be allowed a lot under two years service, as proposed in *page* 53, of the former regulations.

The following TABLE shews the Total Amount of the PUBLIC ALLOWANCES for the whole SETTLEMENT, supposing that SIX HUNDREDS should at first be established.

	Days Labour.	worth	Ready Money.	laid out on Land	Worth per Ann.
First Chaplain	1500	£. 150	-	£. 450 0	
Clerk of the First Hundred	1200	-	120	-	360 0
Surveyor and Engineer	1000	-	100	-	300 0
Hospital Surgeon	1000	Days 3400. See an additional allow- ance respecting Sur- geons, at p. 107.	100	-	300 0
Assistant Surgeon	600		60	-	180 0
Suppose three more Assistant Surgeons, at the same	1800		180	-	540 0
Allowance			-	-	-
Town Marshal	800	-	80	-	240 0
Clerk of the Second Hundred	800	-	80	-	240 0
Four more Clerks of the Hundred, at the same allowance	3200	-	320	-	960 0
Twelve assistant Clerks, at 500 days, at	6000	-	600	-	1800 0
Two ditto ditto, additional for the First Hundred	1000	(at 500 days each)	100	-	300 0
One Parish Clerk and School-master to an Hundred	600	-	60	-	180 0
Five more the same	3000	-	300	-	900 0
One School-mistress	300	-	30	-	90 0
Five more the same	1500	-	150	-	450 0
One Trumpeter	350	-	35	-	105 0
Eleven more the same	3850	-	385	-	1155 0
Total amount of Salaries in six Hundreds, sup- posing so many to be at first established		28500	£. 2850	-	£. 8550 0

The estimated Value of the TAXED LABOUR of SIX HUNDRED FAMILIES.

Amount of the Taxes on the Free Labour of SIX HUNDRED FAMILIES, on their first Establishment before the Families are increased by Sons, Apprentices, and Servants		600 Males 62 Days Labour, being Two-tenths of every Man's Labour in one Year.			
	1200 3600				
Annual value of the Fines, suppose, at least, One-tenth more	Days Labour 37200 3720	worth £. 3720 372		Laid out on Land, will prod. per An.	11160 0 1116 0
	40920	£. 4092			£. 12276 0
Deduct the amount of Salaries, as above	28500	2850			8550 0
Total Saving to the State when all Salaries are paid	12420	£. 1242			£. 3726 0
But as the six Hundreds may probably in a few Years increase to three times the Number of Males, by Sons, Apprentices and Servants, the Revenue will amount to	122760	12276			£. 36,828 0
Though no more Salaries will be wanted; wherefore deduct the amount of the Salaries, as above	28500	2850			8550 0
And the saving, after the Payment of all Salaries for six Hundreds, will amount to	94,260 Days Labour.	9426			£. 28,278 0

* * * In my former Calculation, I have estimated the Labour only at One Shilling per Day, though it will surely be worth more than double that Sum; and in this I have omitted the TAX on PRIDE, and for the redemption of PERSONAL LABOUR; but I have added what I conceive to be a very low Estimate of the Annual Amount of the FINES; viz. only One-tenth upon the whole Labour.

It is also proposed that none of these Salaries shall commence until every Man in the Settlement is in actual Possession of a registered Lot of Land, according to the Rules already prescribed; but that in the mean Time these hired Ministers shall exert themselves in their respective Employments with Diligence; and also chearfully in every other Work, wherein they may be conducive to the Common Good.

THE PROPOSED

An INDENTURE for FREE,

Whereby *private* Individuals, by engaging a part of their *own Labour* to the uses of *accumulated Labour* to cultivate their own *private* Lots of Land : for *Man* for 100 Days, day after day, the Man may obtain the speedy, spirit with all proper Engines, Screws, Ploughs, and Instruments, belonging to his Lands ; whereby the proportion of *time* saved for *vegetation* will be pay an adequate compensation to the *public revenue* in return for the *public* even long before his own Debt of Labour for that advantage is demanded,

The adopted MOTTO of our Free Community is the *Insignia* of CHRIST's Kingdom, the STANDARD which GOD has set up to distinguish HIS Government among Men, viz.

“ Glory in the Highest to GOD,

“ And on Earth PEACE,

“ Towards Men GOODWILL.” (Luke ii. 14.)

— “ and all Nations shall flow unto it.” (Isaiah ii. 2.)

To the Exchequer of the Province of Freedom.

Dated from the Hundred, in the Thousand,
the day of

An Indenture to LABOUR, for the Benefit of the Community, in public Works, or cultivating either public or private Lots of Land, under the direction of the Public Advisers in Labour, when duly summoned thereto by the Trustees of the Public Exchequer, for

Day, signed by

of the

Witness

Tithing of this Hundred.

Hundreder.

Entered, in the Public Books of this Hundred.

Town-Clerk.

“ Thou, O GOD, hast prepared of thy goodness
“ very plenteous.” (Psa. lxxv. 9.)
PEACE—BENEVOLENCE—(

To the Public Exchequer of the Province of FREEDOM

THIS Indenture witnesseth, the COMMUNITY hath been from the four Quarters of the World have agreed to unite in BROTHERHOOD which, as MEN, ALL are equal in submission to the providence of GOD in a fair treaty, an Establishment in which no government can be confirmed and in earth PEACE,—GOODNESS the adopted Motto of this:] I, the COMMUNITY, duly pledged in (not inconsistent with the LAWS of the Council of the said Free Community in the free Service of the Public

have been appointed by common consent any public, or even private, Lot for the value of the public labour to the Community : I do therefore promise (receiving due previous notice) to obey the commands of the appointed Advisers, Witnesses

— “ Render unto God the things that are God's.” —

“ Shew me the Tribute-Money.”

SED FORM OF

EE, or PUBLIC, LABOUR:

to the *public* Exchequer, may obtain, in return, the infinite advantage: for instance, instead of the tedious and solitary labour of *one single* y, spirited, and much more effectual, Labour of *100 Men in one Day*, ing to the public, and with the advice of experienced Men, for clearing will be no less than 99 Days out of every 100 Days, to enable him to the *public* Labour out of his own property of *produce from the Land*, anded, if he pays a small Interest to the *public* for postponing it.

ed of thy goodness for the poor." (Psa. lxxviii. 10.) "Thou visitest the Earth, and blestest it: thou makest it a. lxxv. 9.) "THY WILL be done in earth as in heaven." (Matth. vi. 10.) viz.—**RIGHTEOUSNESS—**ENCE—(Luke ii. 14.) And, "if any will not **WORK**, neither should he **EAT**." (2 Thess. iii. 10.)

chequer of } Africa, { From the Hundred, } the day
FREEDOM, in } in the Thousand, } of

nesseth, that, by the favour and generous Indulgence of the British Government, a **FREE** bath been formed, consisting of People from various Nations, and of various complexions, of the World, who, disdaining national prejudices, and partial "respect of persons," **BROTHERLY LOVE**, and to promote and maintain the just Rights of Humanity, to are equally entitled: And, whereas the said **FREE COMMUNITY** propose (with all due nce of **GOD** and with humble confidence in **HIS DIVINE PROTECTION**) to procure, by hment for **FREEDOM** in Africa founded on the principles of Righteousness, without, be consistent with the revealed purposes of Christianity: [Glory to **GOD** in the highest, - **GOOD WILL** toward Men, the indispensable Rule of a true Christian Community, and s:] I, a Member of this **FREE**

ledged in the Tithing of this Hundred, do hereby promise obedience to the **LAWS** **LAWS** of **GOD**) which have been or shall be duly enacted by the Majority of the Common Community; and having also engaged, with the Bank of this Hundred, to **LABOUR**, Public Exchequer, (during the usual time of work,) for

DAY under the direction of such persons as that common council to advise the best mode of proceeding in any public work, or in cultivating ate, Lot of Land, (if the owner hath duly contracted with the Trustees of the Exchequer for labour to be bestowed upon it,) which is, in either case, for the common profit of the whole re promise my best endeavours punctually to attend the Summons of the Public Exchequer (after rice) to fulfil this my Contract for Public **LABOUR**, and faithfully to obey all lawful com- Advisers for the public benefit therein. As witness my hand.

Hundredred. So help me **GOD**.

ney. * * * Whole is this Image and Supercription? * * * Render therefore * * * *
* * * * unto **GOD** the things that are **GOD's**."—(Matth. xxii. 19-21.)

As the *Revenues* of the Public Exchequer (by the surplus of *Tax-Labour*, the produce of the *interest* and *insurance* of their Debts of Labour *postponed*, and for the cultivation of their cultivated by the Public Labour) will be very great, it is farther proposed that a part of the is incapable of such labour, that they may nevertheless reap the benefit of the general cultivation every Widow who has a Family, and every married Woman with a Family, whose husband lotted Land ; with a due subsistence also in *grain*, from the public Stores, for themselves and That Widows who have no Families, and all other single Women, shall also be allowed Lots of Land until all the single Women above the Age of 14 Years shall have each of them a Lot of safely lodged all together, and accommodated, as well as may be, with every necessary, in the Committee of the Married Women ; and that they also be allowed a due proportion of *Grain* other live Stock as they may be capable of attending and raising for the advancement of their them may be sought in marriage ; and that every affront or indignity, every violence, and every and punished by fines of *Day-labour*, except actual rape, which (according to the common Law

The Back, or Endorsement, of the

of the day of Tithing
 Hundred in the pledged with the
 for Labour, duly certified to have been entered in the Books of the
 Hundred wherein the Contractor is associated. And it hath since been
 charged, in the books of this office, to the general Account of the
 Treasurers or Trustees of the Public Cash, as well as to the Account of the
 Contractor ; so that the whole Community is now accountable to the lawful
 Holder of this Indenture for the full Value thereof. Witness, for the
 Trustees of the Exchequer.
 Examined }
 by me, }
 Clerk.
 Auditor.

Memorandum. The Labour expressed in this Indenture is postponed for
 it may pass current as Cash during that time.
 days from the date thereof ; so that

Clerk.
 Auditor.

duce of the public Lots cultivated by it, the allowances paid by private Individuals for
of their *private* Lots, and also for *Commission* to be deducted from the produce of *shares*
art of the Revenue be regularly appropriated for the support of the tender Sex, which
ral cultivation, and thereby be enabled to lay up portions for themselves: viz. 1st. To
husband is absent, sufficient allowance of *Days Labour* to clear and cultivate their al-
elves and Families, until they can obtain produce from their own freehold Land.
ved Lots of *Free-Land* in the first instance; so that *no Man* shall be allowed a *Lot* of
a Lot of *Freehold Land* duly registered in their own names; and that they shall be
, in the general Asylum for *Females*, under the inspection and patronage of an elected
a of *Grain* to each, from the public Stores, to enable them to feed Fowls and such
t of their own private Fortunes by care and industry, in order that the younger part of
e, and even indecent behaviour, towards them, shall be duly presented in the Courts,
ommon Law) cannot be expiated but by *death*.

t, of the *proposed* Indenture.

N. B. When the Indenture is given for TAX-LABOUR, the *Cheque* alone must be de-
livered to the Subscriber, and the Officers of the Hundred-Bank must, with all convenient
speed, deliver the Indenture to the Trustees of the Public Exchequer, or to such persons as
they shall appoint to receive Indentures or Cash on the public account: but, when the
Indenture is demanded by the Subscriber himself, in order to obtain Credit by it, as Cash,
for his own emolument, both the Indenture and its cheque must be delivered to him.
In the latter case, the Subscriber may obtain a *respite*, or *delay*, of the Contract-Service
by paying *Interest* for the time postponed, with an adequate *insurance* for the Risk of Life
by the *delay*: and, if so, he must carry the Indenture to the Exchequer to have the time of
Delay endorsed upon it, before it is separated from the cheque.

Indenture (No) of
who is pledged, with the
to labour
in the
in the Hundred-Bank, the Cheque thereof being duly delivered to the
Contractor, by me,
Witness

Giving of this Hundred,
day, dated the
Thousand, and entered
Town-Clerk.

Public Exchequer of the Province of Freedom, Africa.
The day of
of the
Hundred in the
pledged with the
Thousand) this Contract
was received (by the hands
Tithing

A P P E N D I X

T O T H E

TEMPORARY REGULATIONS,

PROPOSED

**For the intended New Settlement at SIERRA LEONA,
or elsewhere, on the Coast of AFRICA.**

APPENDIX
TO THE
TEMPORARY REGULATIONS

PROCEEDINGS
OF THE
COMMISSIONERS OF THE
LAND OFFICE
IN THE
YEAR 1860

APPENDIX I.

SHORT FORMS OF PRAYER,

*(Extracted chiefly from the Liturgy of the
Church of England,)*

FOR

VARIOUS OCCASIONS,

WITH

PREVIOUS EXHORTATIONS.

*“ Keep thy foot when thou goest to the house of God,
“ and be more ready to hear, than to give the sacrifice
“ of fools: for they consider not that they do evil.”*

*“ Be not rash with thy mouth, and let not thine heart
“ be hasty to utter (any) thing before God: for God (is)
“ in Heaven, and thou upon earth: therefore let thy
“ words be few.”---Ecclesiast. x. 1. & 2.*

APPENDIX I.
SHORT FORMS OF PRAYER,
(Extracted chiefly from the Liturgy of the
Church of England.)
FOR
VARIOUS OCCASIONS,
WITH
PREVIOUS EXHORTATIONS.

"This day, O Lord, we have brought thee our prayer;
and we beseech thee, O Lord, to have mercy upon us,
and to forgive us all our sins, and to keep us from all
evil, and to bring us to everlasting life, Amen."
"We are not worthy to lift up our voice, and let not our heart
be lifted up, because we are sinners; but have mercy upon us,
O Lord, and have mercy upon all thy people, Amen."
"In the name of the Father, and of the Son, and of the Holy
Ghost, Amen."—Liturgy, x. i. c. 2.

First Form of Prayer for the general assembly of householders, (or their representatives) before they proceed to business in COMMON COUNCIL, or before any lesser Folkmote or Council, with a previous Exhortation.

(EXHORTATION.)

Friends and Brethren,

THE government of a Christian community, must be consistent with our faith and trust in God's all ruling Providence: for if, on the contrary, we should admit, or yield our assent to the commission of any *evil* act or deed, with a view to promote a favourite measure, howsoever desirable either for public or

S

private

private advantage or profit, we should be "*like those who say—let us do evil, that good may come.*" Of whom the Holy Scriptures declare the dreadful end, viz. "*whose damnation is just!*"

No community, therefore, can deserve the name of a *Christian Community*, if it is not *wholly Christian* in its councils, and public measures—"for *whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.*" (James ii. 10.)

"He that committeth sin," (says the Apostle John) "is of the Devil."—"In this the children of God are manifest, and the children of the devil; who-soever doth not RIGHTEOUSNESS, is not of God, neither he that loveth not his brother." (1 John iii. 8, 10.) "Wherefore by their fruits ye shall know them." (Matthew vii. 10.) The
Apostle

Apostle Paul strongly insisted on this uniformity of Christian behaviour. —
 “Only let your conversation” (said he)
 “be as it becometh the Gospel of Christ”
 (Phil. i. 27.) — The word (πολιτευε)
 rendered “let your conversation,” — in-
 cludes all public conferences for the
 polity or political arrangement of any
 community, the word *polity* itself being
 derived from that very word. “For
 the wrath of God” (said he, in another
 Epistle) “is revealed from Heaven
 against ALL UNGODLINESS and UN-
 RIGHTEOUSNESS of those who hold
 the truth in UNRIGHTEOUSNESS.”
 (Rom. i. 8.) The necessity, therefore, of
 doing right, or righteousness, supercedes
 every other necessity; for all ungodliness and
 unrighteousness is absolutely prohibited
 without the least room for admitting a
 possible exception! — The necessity even
 of saving life is not sufficient to excuse
 the adoption of an unjust measure, be-

132 FIRST FORM OF PRAYER.

cause we thereby cast off the service of our Lord, the *King of Righteousness*, and inevitably, by *iniquity*, become the *servants* (or *slaves*) of the devil. For our Lord himself said---“ *I say unto you, my friends, be not afraid of them that* “ *kill the body, and after that have no* “ *more that they can do. But I will* “ *forwarn you*” (said he) “ *whom ye* “ *shall fear; fear him which after he* “ *hath killed, hath power to cast into* “ *Hell; yea I say unto you, fear him.*” And then he clearly revealed that all things are maintained and directed by the especial *Providence of God*, even in the most minute circumstances of animal life! “ *Are not five sparrows*” (said he) “ *sold for two farthings, and not one of* “ *them is forgotten before God? But* “ *even the very hairs of your head are* “ *all numbered. Fear not therefore:* “ *ye are of more value than many spar-* “ *rows.*

rows. Also I say unto you, whoso-
 ever shall confess me before men, him
 shall the Son of Man also confess be-
 fore the Angels of God: but he that
 denieth me before men," (and all pro-
 moters of any unrighteous counsel, may
 too truly be said to *deny* him) "shall be
 denied before the Angels of God."
 Luke xii. 4. to 9. Let "no man"
 (therefore) "go beyond and defraud his
 brother in any matter; because that
 the Lord is the avenger of all such; as
 we also have forewarned you and
 testified. For God hath not called us
 to uncleanness, but unto holiness. He
 therefore that despiseth, despiseth not
 man, but God, who hath also given
 unto us his HOLY SPIRIT." (1 Thess.
 iv. 6. to 8.) And for the continual
 renewal of that most excellent and su-
 preme gift of the HOLY SPIRIT to guide
 and direct all our counsels, let us with
 penitent hearts and most sincere at-
 tion,

134 FIRST FORM OF PRAYER

tention, *ask* that we may *have*, and *seek* that we may *find*, as Christ himself hath commanded, encouraging us by an *absolute promise* of success; so that if we fail, the fault must be our own, in asking *amiss*!

(mid web of hind ed vian too

“*Dear Friends and Brethren,*”

“Whatsoever ye shall do in word or deed, do all in the name of the Lord Jesus, giving thanks to God, even the Father by him.” (Coloss. iii. 17.)

¶ N. B. *When there is not time for so long an exhortation, the following sentence alone will be a proper introduction to the prayers, viz.*

“Except the Lord build the house, they labour but in vain that are the builders of it (in it; except the Lord keep the city, the watchman waketh but in vain.” (Psal. cxxviii.)

(Let

(*Let us Pray.*)

O Almighty God, who hast promised to teach the hearts of thy faithful people, by the sending to them the light of thy HOLY SPIRIT, grant us by the same SPIRIT to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

(*Collect for Whitsunday.*)

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works, begun, continued, and ended in thee, we may glorify thy Holy name, and finally, by thy mercy, may obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Our

136 FIRST FORM OF PRAYER.

Our Father which art in Heaven—
hallowed be thy name. Thy kingdom
come. Thy will be done on earth, as
it is in Heaven; give us this day our
daily bread; and forgive us our trespasses,
as we forgive them that trespass against
us; and lead us not into temptaion, but
deliver us from (the) evil (being); for thine
is the kingdom, and the power, and the
glory, for ever and ever. *Amen.*

The Grace of our Lord Jesus Christ,
the love of God, and the fellowship of
the Holy Ghost, be with us all ever-
more. *Amen.*

¶ (*After the busyness is concluded, the minister should
dismiss the assembly with the usual blessing.*)

The peace of God which passeth all
understanding, keep your hearts and
minds in the knowledge and love of
God,

SECOND FORM OF PRAYER. 137

God, and of his Son Jesus Christ our Lord : and the blessing of God Almighty, the Father, the Son, and the Holy Ghost be amongst you, and remain with you always. *Amen.*

A Second Form of Prayer, previous to a Common Council, or Folkmote.

(EXHORTATION.)

“ The Lord bringeth the counsel of
“ the (heathen) nations to nought: he
“ maketh the devices of the (*unrighteous*)
“ people of none effect. The counsel
“ of the Lord standeth for ever, the
“ thoughts of his heart to all genera-
“ tions. Blessed is the nation whose
“ God is the Lord; and the people
“ whom he hath chosen for his own in-
“ heritance. The Lord looketh down
“ from Heaven; he beholdeth all the
T “ sons

138 SECOND FORM OF PRAYER.

" sons of men. From the place of his
 " habitation he looketh upon all the in-
 " habitants of the earth. He fashioneth
 " their hearts alike : he considereth all
 " their works. There is no King saved
 " by the multitude of an host : a mighty
 " man is not delivered by much strength.
 " Let thy mercy, O Lord, be upon us,
 " according as we hope in thee." (Psal.
 xxxiii. 10. 22.)

" Except the Lord build the house,
 " they labour in vain that are the build-
 " ers of it in it : except the Lord keep
 " the city, the watchman waketh (but)
 " in vain. (Psal. cxxvii.)

(Let us Pray.)

O Lord God, who seest that we put
 not our trust in any thing that we do ;
 mercifully grant that by *thy* power we
 may be defended against all adversity,
 through

T

SECOND FORM OF PRAYER. 139.

through Jesus Christ our Lord. *Amen.*

(Collect for Sexagesima Sunday.)

O Lord, from whom all good things do come, grant to us thy humble servants, that “*by the inspiration of thy Holy Spirit,*” we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorify thy Holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Our Father which art in Heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it

140 SECOND FORM OF PRAYER.

is in Heaven, give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us, and lead us not into temptation, but deliver us from (the) evil (being); for thine is the kingdom, and the power and the glory, for ever and ever. *Amen.*

“ Glory to God in the highest, and
“ on earth Peace, Good-will towards
“ men.”

¶ *After the business is concluded, let the Minister dismiss the assembly with the usual benediction.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy

THIRD FORM OF PRAYER. 141

Holy Ghost be amongst you, and remain
with you always. *Amen.*

*A Third Form of Prayer, previous to a
Common Council, or Folkmote.*

(EXHORTATION.)

Every good gift, and every perfect
gift is from above, and cometh down
from the Father of lights, with whom is
no variableness, neither shadow of turn-
ing. Of his own will begat he us with
the word of truth, that we should be a
kind of first fruits of his creatures.
Wherefore, my beloved brethren, let
every man be swift to hear, slow to
speak, slow to wrath; for the wrath of
man worketh not the righteousness of
God. Wherefore lay apart all filthiness,
and superfluity of naughtiness, and re-
ceive

142 THIRD FORM OF PRAYER

ceive with meekness the ingrafted word,
which is able to save your souls.

(Epist. for the 4th Sunday after Easter.)

Dear Friends and Brethren,

Be mindful that “*God is a Spirit*, and
“ they who worship him, must worship
“ him in spirit and in truth.” (John iv.
24.)

(Let us Pray.)

O Almighty God, who alone canst
order the unruly wills and affections of
sinful men; grant unto thy people, that
they may love the thing which thou com-
mandest, and desire that which thou
dost promise: that so among the sundry
and manifold changes of the world, our
hearts may surely there be fixed, where
true joys are to be found, through Jesus
Christ our Lord. *Amen.*

(Collect for 4th Sunday after Easter.)

O God for-as-much as without thee
we are not able to please thee, mercifully
grant

THIRD FORM OF PRAYER. 143

grant that thy Holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord, *Amen.*

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy Holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Our Father which art in Heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us, and lead us not into temptation, but deliver us from (the) evil (being): for thine is the kingdom, and the power and the glory for ever and ever, *Amen.*

“ Peace

144 A FORM OF PRAYER, &c.

“ Peace be to thee, brethren, and
“ love with faith, from God the Father,
“ and the Lord Jesus Christ. Grace be
“ with all them that love our Lord
“ Jesus Christ in sincerity.” *Amen.*
(Ephes. vi. 23.)

*A Form of Prayer for the Judges,
Officers, and Assembly in a Court of
Justice, before they enter upon the
business of the Court.*

“ Judge not according to the appear-
“ ance” (or countenance, i. e. by favour,
or with respect of persons) “ but judge
“ righteous judgment.” (John vii. 24.)

Beloved Brethren,

The solemn business of this assembly,
renders it expedient that ye should be re-
minded of some of the awful charges

that have been given to *judges, officers,* and others in authority, on such occasions, by Prophets and men of God, as recorded in the Holy Scriptures.

“ I CHARGED your JUDGES” (said Moses to the Children of Israel) “ at
 “ that time” [speaking of the time when they first elected captains over thousands, and hundreds, and fifties, and tens, and officers among their tribes, (Deut. i. 13. 15.)] “ saying—hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger (that is) with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great: ye shall not be afraid of the face of man; for the judgement is God’s.” (Deut. i. 16. 17.) And in the 16th chapter of the same book, he repeats the command to elect magistrates, saying, “ *judges and*
 U *officers*

146 A FORM OF PRAYER, &c.

“ *officers shalt thou give to thyself* in all
 “ thy gates, which the Lord thy God
 “ giveth thee, throughout thy tribes:
 “ and they shall judge the people with
 “ *just judgement*. Thou shalt not wrest
 “ judgement, thou shalt not respect,
 “ neither take a gift: for a gift doth
 “ blind the eyes of the wise, and per-
 “ vert the words of the righteous. That
 “ which is altogether just” (or rather
 “ *right, or perfect right,*) shalt thou fol-
 “ low that thou mayest live, and in-
 “ herit the land which the Lord thy
 “ God giveth thee.” (Deut. xvi. 18.
 20.) And again—“ Ye shall do no un-
 “ righteousness in judgement. Thou
 “ shalt not respect the person of the
 “ poor, nor honour the person of the
 “ mighty; but in righteousness shalt
 “ *thou judge thy neighbour.*” (Levit. xix.
 15.) The charge also of K. Jehosha-
 phat to the judges in the cities of Judah,
 must always be had in remembrance.—

“ Take

“ Take heed” (said he) “ what ye do :
 “ for ye judge not for man, but for the
 “ Lord, who is with you in the matter
 “ of judgement. Wherefore now let
 “ the fear of the Lord be upon you ;
 “ take heed and do, for there is no ini-
 “ quity with the Lord our God, nor re-
 “ spect of persons, nor taking of gifts.”
 (2 Chron. xix. 6. 7.)

Dear Friends and Brethren,

- If such strictness in judgement was required of the Israelites under the old law, how inexcusable must we Christians be, if we are remiss on such solemn occasions, seeing that we have obtained (by much additional revelation) not only a most valuable increase of knowledge, but also an absolute promise of the Divine assistance, if we ask it as we ought ; and the more especially as we are also assured that “ *the Saints shall judge the world ;*”

148. A FORM OF PRAYER, &c.

that we “*shall judge Angels*” and therefore “*how much more*” (most certainly) “*the things that pertain to this life?*” (1 Cor. vi. 2. 3.)

(The prayers to be the same as the first form of prayer, previous to a Common Council or Folkmote.)

A short

A short form of MORNING PRAYER, for a COMMUNITY of FREE LABOUR- ERS and HUSBANDMEN, or for a PRIVATE FAMILY.

¶ *As a means of preparing and properly disposing the minds of a congregation for prayer, the minister may previously desire their attention to a short exhortation or instruction, drawn up as nearly in the words of Scripture, as the subject he shall fix upon will permit, and with as much brevity as possible. The following exhortation will take up about four minutes, which is too long, perhaps, for a DAILY exhortation; and, indeed, the same exhortation DAILY used, would not be at all efficacious; and therefore this is only designed to be occasionally read at the minister's discretion, when he thinks time can be spared, and when the people may seem to stand in need of being reminded of the most essential objects of prayer, and the true means of obtaining them.*

(EXHORTATION.)

“ No man can come unto me” (said our
LORD JESUS) “ unless the FATHER which
“ bath

150 A MORNING PRAYER.

“ hath sent me DRAW him.” (John vi. 44.) But that no man may think himself excluded from that necessary DRAWING of the FATHER, the Holy Scriptures give us the most ample assurances of the FATHER’S WILL to save ALL MANKIND, viz. that he is “ NOT
 “ WILLING *that any should perish, but*
 “ *that ALL should come to repentance.*” (2 Pet. iii. 9) and that he “ WILL have
 “ ALL MEN *to be saved, and to come*
 “ *unto the knowledge of the truth.*” (1 Tim. ii. 4.) If we fail, therefore, the fault must be our own.—“ *Not that*
 “ *we are sufficient of ourselves to think*
 “ *as of ourselves; but our sufficiency is of*
 “ *God.*” (2 Cor. iii. 5.) And our LORD himself said—“ *Without me ye*
 “ *can do nothing.*” (John xv. 7.) But he hath also added for our comfort, saying, “ *If ye abide in me, and my words*
 “ *abide in you, ye shall ASK what ye*
 “ *will*

A MORNING PRAYER. 151

"will, and it SHALL be done unto you."
(John xv. 4. 7.)

Our Lord, in a previous discourse a little before, had made the same *absolute promise* to his disciples in favour of prayer.

"Whatsoever ye shall ask in MY NAME"

(said our LORD JESUS) *"that will I do,*

"that THE FATHER may be glorified in

"THE SON. If ye shall ask any thing in

"MY name, I will do it. If ye love me,

"keep MY commandments. And I will

"pray THE FATHER, and HE shall

"give you ANOTHER COMFORTER,

"that HE" (the Comforter) "may abide

"with you for ever ; (even) the SPIRIT

"OF TRUTH ; whom the world cannot

"receive, because it seeth him not, nei-

"ther knoweth him ; but ye know him ;

"for he dwelleth with you, and shall be

"IN you." (John xiv. 13 to 17.) Here

an actual *inspiration* or *in-dwelling* of the *Holy Spirit* is declared to us, as also in

152 A MORNING PRAYER.

several other similar discourses of our Lord, which are manifestly the “*exceeding great and precious promises*” mentioned in the Second Epistle of the Apostle Peter—“*that by these*” (said he) “*ye might be PARTAKERS of the DIVINE NATURE, having escaped the corruption that is in the world through lust.*” (2 Pet. i. 4.) For it is clearly revealed that we may become “*an habitation of God through the Spirit!*” (Ephes. ii. 22.) We are required to be “*The temple of the living God,*” as God hath said “*I will dwell IN them, and walk IN them, and I will be their GOD, and they shall be my people.*” (2 Cor. vi. 16.) “*Know ye not*” (said St. Paul) “*that your BODY is the temple of the HOLY GHOST, which is IN you, which ye have of GOD, and ye are not your own?*” (1 Cor. vi. 19.) and in another Epistle he declared that “*as many as are LED*” (or actuated) “*by the*

MORNING PRAYER: 153

“ *the SPIRIT OF GOD, they are THE*
 “ *sons of God.*” (Rom. viii. 14.) and
 that, on the other hand, careless and un-
 regenerate men, who neglect *the com-*
mands of CHRIST, and resist the *Holy*
Spirit, are actually LED OR INSPIRED
 by an opposite *spirit* and his angels, viz.
 “ *The prince of the power of the air, the*
 “ *SPIRIT which now WORKETH in the*
 “ *children of disobedience:*” (Ephes. ii.
 2.) thus clearly revealing to us the horri-
 ble *inspiration* of evil spirits actually
 “ *WORKING IN*” the minds of careless
 and wicked men !

Wherefore, my beloved, “ *be sober,*
 “ *be vigilant; because your adversary*
 “ *THE DEVIL, as a roaring lion, walketh*
 “ *about seeking whom he may devour.*”
 (1 Pet. v. 8.) “ *Whom*” that we may
 duly “ *resist, stedfast in the faith;*”---
 let us most humbly “ *acknowledge our*
 “ *sins before God,*” imploring his mercy

154 MORNING PRAYER.

and forgiveness; as also the guidance and protection of his HOLY SPIRIT, through the mediation, and in the most propitious name of the Holy JESUS, our blessed Lord and Redeemer.

¶ *For a variety of exhortations, let the Epistle and Gospel appointed for each day, be read as an instructive exordium; or any other parts of Scripture that the minister may think most edifying from time to time, or as occasion may require, provided he shall, previously with due consideration, fix upon them.*

¶ *General Confession, all kneeling.*

(1st.) Almighty and most merciful Father, we have erred and strayed from thy ways like lost sheep.---We have followed too much the devices and desires of our own hearts.---We have offended against thy holy laws.---We have left undone those things which we ought to have done---and we have done those things which we ought not to have done:---and there is no help in us.---

MORNING PRAYER. 155

But thou, O Lord, have mercy upon us, miserable offenders.---Spare thou them, O God, which confess their faults.---Restore thou them that are penitent; according to thy promises declared unto mankind in Christ JESU our Lord, and grant, O most merciful Father, for HIS sake, that we may hereafter live a godly, righteous, and sober life,---to the glory of thy Holy name. *Amen.*

¶ *Prayer for Absolution.*

(2dly.) We humbly beseech thee, O Father, mercifully to look upon our infirmities; and, for the glory of thy name, turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles, we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only mediator

156 MORNING PRAYER.

and advocate, Jesus Christ our Lord.
Amen.

(From the Litany.)

(Or 2dly.) O Lord we beseech thee,
absolve thy people from their offences;
that through thy bountiful goodness we
may all be delivered from the bands of
those sins, which by our frailty we have
committed. Grant this, O Heavenly
Father, for Jesus Christ's sake, our
blessed Lord and Saviour. *Amen.*

(Twenty-fourth Sunday after Trinity.)

¶ A COMMUNITY of labourers cannot have occasion
for this SHORT FORM on a SUNDAY, because the
WHOLE morning service, as established by law, ought to
be duly performed on the LORD'S DAY; but this form,
however, may be used by a PRIVATE FAMILY, if they
are situated at too great a distance from any township, to
attend the public service; provided that they add there-
to the reading of some select chapters of the Holy Scrip-
tures, or else the Psalms, Lessons, Collect, Epistle, and
Gospel appointed in the rubrick for the day: in which
case the following Collect may be read on a SUNDAY, as
the THIRD in this short form of prayer.

Sunday.

MORNING PRAYER 157

¶ *For Sunday. (3dly)*

O GOD, forasmuch as without thee, we are not able to please thee: mercifully grant that thy HOLY SPIRIT may, in all things, direct and rule our hearts, through JESUS CHRIST our LORD.

Amen.

(Nineteenth Sunday after Trinity.)

¶ *For Monday. (3dly.)*

ALMIGHTY GOD, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy HOLY SPIRIT, that we may perfectly love thee, and worthily magnify thy Holy name, through (JESUS) CHRIST our LORD. *Amen.*

(Communion Service.)

¶ *For Tuesday. (3dly.)*

O GOD, who (*hast promised to*)
teach the hearts of thy faithful people,
by

158 MORNING PRAYER,

by the sending to them the light of thy HOLY SPIRIT; grant to us, by the same SPIRIT, to have a right judgement in all things, and evermore to rejoice in his holy comfort, through the merits of CHRIST JESUS our Saviour; who liveth and reigneth with thee, in the Unity of the same SPIRIT, one GOD, world without end. *Amen.*

(Collect for Whitsunday.)

¶ *For Wednesday. (3dly.)*

O Lord, from whom all good things do come, grant to us thy humble servants, that *(by the inspiration of thy HOLY SPIRIT,)* we may think those things that be good, and by thy merciful guiding may perform the same, through our Lord Jesus Christ. *Amen.*

(Fifth Sunday after Easter.)

¶ *For Thursday. (3dly.)*

Lord, we beseech thee grant thy people grace, *(through the inspiration of thy*
“ HOLY

MORNING PRAYER. 159

HOLY SPIRIT) to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. *Amen.*

(Eighteenth Sunday after Trinity.)

¶ For Friday. (3dly.)

Almighty God, who seeest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies and inwardly (*by the inspiration of thy HOLY SPIRIT,*) in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through JESUS CHRIST our Lord. *Amen.*

(Second Sunday in Lent.)

¶ For Saturday. (3dly)

O Almighty Lord, and Everlasting God, vouchsafe, we beseech thee, to direct,

160 MORNING PRAYER.

direct, sanctify (*by thy* HOLY SPIRIT;) and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here, and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

(*From the Order of Confirmation.*)

(4thly.) O Lord our Heavenly Father, Almighty and Everlasting God, who hast safely brought us to the beginning of this day; defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

(*Collect Morning Service.*)

Or

MORNING PRAYER. 161

Or this Fourthly.

O Almighty God, we give thee humble thanks for that thou hast vouchsafed to deliver" us from all the perils and dangers of the night past: " Grant, we beseech thee, most merciful Father, that we, through thy help and protection, may both faithfully live and walk according to thy will in this life present, and also may be partakers of everlasting glory in the life to come, through JESUS CHRIST our LORD. *Amen.*

(From the Collect in the Office of Churching Women, with some small variations.)

¶ *For the King and Royal Family.*

(Fifthly.) " Almighty God the fountain of all goodness; we humbly beseech thee to bless" and preserve the KING, the QUEEN, " and all the " Royal Family: Endue them with " thy HOLY SPIRIT; enrich them
Y " with

162 MORNING PRAYER.

“ with thy Heavenly grace: prosper
“ them with all happiness: and bring
“ them to thine everlasting kingdom,”
through JESUS CHRIST our LORD.
Amen.

(From the Morning Prayers.)

(Sixthly.) Direct, O Lord, and in-
cline to thy HOLY WILL the hearts of
our MAGISTRATES, that they may have
“ grace to execute justice, and maintain
“ truth;” and to all of us, “ thy people,
“ give an heart to love and dread thee,
“ and diligently to live after thy com-
“ mandments” for the sake of JESUS
CHRIST our LORD. *Amen.*

(From the Litany.)

(Seventhly.) “ O God our Heavenly
Father, who, by thy Son JESUS CHRIST,
hast promised to them that seek thy
kingdom and the RIGHTEOUSNESS there-
of, all things necessary to their bodily
sustenance;” Prosper thou THE LABOUR

OF

MORNING PRAYER. 163

OF OUR HANDS, we humbly beseech thee, "that we may receive the fruits of the earth to our comfort, and to thy honour, through JESUS CHRIST our LORD." *Amen.*

(From the Collect for Rain.)

(Eighthly.) "Our Father which art in Heaven: hallowed be thy name. Thy KINGDOM come. Thy will be done IN EARTH as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from (the) evil (being); for thine is the kingdom, and the power and the glory, for ever and ever." *Amen.*

(Ninthly.) "The Grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY
Y 2 GHOST,

164 MORNING PRAYER.

GHOST, be with us all evermore.

Amen.

¶ *Whenever the people shall be inclined to preserve due attention throughout a longer form of morning service, the Litany of the Church of England, occasionally used at the discretion of the Minister, will be highly profitable to them, as being a form which admirably comprehends all our general wants, and most needful petitions, so that it is sufficiently full and copious of itself alone, without any additional prayers. But all who join in this excellent form, should be previously instructed concerning the propriety of prayer to Christ and the Holy Spirit, as well as to the Almighty Father, lest they should repeat the solemn prayers in the Litany, addressed to the three Divine persons, with a wavering or doubting mind, and thereby incur the Divine displeasure. Let them remember that the Holy Scriptures require that "all (men) should honour the Son, even as they honour the Father." (John v. 23.) That "all power in Heaven and earth," (i.e. Almighty power) "is given unto the Son." (Matt. xxviii. 18.) That though he is ascended into Heaven in his human nature, (to which all power was given) yet "if we ask any thing according to his will he heareth us." (1 Jo. v. 14, 15.) And that "where two or three are gathered together in his name, there is he in the midst of them. (Matt. xviii. 20.) That through his intercession the Father hath sent us "another Comforter or Advocate." (John xiv. 16.) A distinct person from himself
and*

EVENING PRAYER. 165

and the Father, as the grammar of this text, and several others, most clearly testifies. The worker or dispenser of all virtue, "dividing to every man severally as he will." (1 Cor. xii. 11.) whom we are warned not to grieve." (Ephes. iv. 30) who "helpeth our infirmities," and maketh intercession for us. (Rom. viii. 26, 27.) being, in this, truly "another Advocate!" So that a refusal of Divine honour and prayer to these two Divine persons, (with the pretences usually alledged for such refusal) cannot easily be separated or distinguished from the crime of "treading under foot the Son of GOD—and doing despite to the Spirit of Grace. (Heb. x. 29.)

A short Form of EVENING PRAYER, for a Community of FREE LABOUR- ERS and HUSBANDMEN; or for a PRIVATE FAMILY.

(INDISPENSIBLE RUBRICK.)

¶ "When ye pray, USE NOT VAIN REPETITIONS
"AS THE HEATHENS DO; for they think they shall
"be heard for their much speaking."

"BE NOT YE THEREFORE LIKE UNTO THEM;
"for your Father knoweth what things ye have need of
"before ye ask him." (Matt. vi. 7. 8.)

PREFACE, OR EXHORTATION,

¶ To be read occasionally, as time will permit, or the necessary instruction of the people may require, at the discretion of the Minister or reader.

166. EVENING PRAYER.

" It is a fearful thing to fall into the
 " hands of the living God. (Heb. x. 31.)
 " For what shall it profit a man, if he
 " shall gain the whole world, and lose his
 " own soul? Or what shall a man give
 " in exchange for his soul? (Mark viii.
 36, 37.) " Wherefore seek ye first the
 " kingdom of God and his righteous-
 " ness." (Matt. vi. 33.) And I say unto
 " you" (said our Lord) "*ask*, and it shall
 " be given you: *seek*, and ye shall find:
 " *knock*, and it shall be opened unto
 " you. For every one that asketh re-
 " ceiveth: and he that seeketh, findeth:
 " and to him that knocketh it shall be
 " opened. If a son shall ask bread of
 " any of you that is a father, will he
 " give him a stone? Or if he ask a
 " fish, will he for a fish give him a
 " serpent? Or if he shall ask an egg,
 " will he offer him a scorpion? If ye
 " then, being evil, know how to give
 " good

EVENING PRAYER. 167

“ good gifts unto your children, how
“ much more shall your *Heavenly Father*
“ give the *Holy Spirit* to them that ask
“ him.” (Luke xi. 9, 10, 11, 12, 13.)

“ Again I say unto you,” (said our Lord).
“ that if two of you shall agree on earth
“ as touching any thing that they shall
“ ask, it shall be done for them of my
“ Father which is in Heaven. For
“ where two or three are gathered to-
“ gether *in my name*,” (said our Lord
Jesus) “ there am I in the midst of
“ them.” (Matt. xviii. 19, 20.) “ He
“ is faithful that promised.” (Heb. x.
23.) therefore “ be strong and of a good
“ *courage*, *fear* not, nor *be afraid*—for
“ the Lord thy God, he it is that doth
“ go with thee, he will not fail thee,
“ nor forsake thee.” (Deut. xxxi. 6.)

¶ N. B. *When the preceeding Exhortation is omitted,*
any of the following sentences may be used as an intro-
duction to the prayers, at the discretion of the reader.

168 EVENING PRAYER.

To the *Lord our God* belong mercies and forgivenesses, though we have rebelled against him, neither have we obeyed the voice of the *Lord our God*, to walk in his laws which he set before us. (Daniel ix. 9, 10.)

Or this. Enter not into judgement with thy servant, O Lord, for in thy sight shall no man living be justified. (Psal. cxliiii. 2.)

Or. If we say we have no sin, we deceive ourselves, and the truth is not in us, but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. (1 Epist. St. John. Chap. i. 8, 9.)

General Confession.

(1st.) Almighty and most merciful Father, we have erred and strayed from
OT thy

EVENING PRAYER. 169

thy ways like lost sheep.---We have followed too much the devices and desires of our own hearts.---We have offended against thy holy laws.---We have left undone those things which we ought to have done---and we have done those things which we ought not to have done:---and there is no help in us.---But thou, O Lord, have mercy upon us, miserable offenders.---Spare thou them, O God, which confess their faults.---Restore thou them that are penitent; according to thy promises declared unto mankind in Christ Jesu our Lord, and grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life,---to the glory of thy Holy name. *Amen.*

¶ *Prayer for Absolution.*

(2dly.) We humbly beseech thee, O Father, mercifully to look upon our
Z infirmities;

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infirmities; and, for the glory of thy name, turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles, we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only mediator and advocate, Jesus Christ our Lord.
Amen.

(From the Litany.)

(Or 2dly.) O Lord we beseech thee, *absolve* thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O Heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

(Twenty-fourth Sunday after Trinity.)

COL;

COLLECTS FOR GRACE.

¶ *For Sunday. (3dly)*

O GOD, forasmuch as without thee, we are not able to please thee: mercifully grant that thy HOLY SPIRIT may, in all things, direct and rule our hearts, through JESUS CHRIST our LORD.
Amen.

(Nineteenth Sunday after Trinity.)

¶ *For Monday. (3dly.)*

ALMIGHTY GOD, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy HOLY SPIRIT, that we may perfectly love thee, and worthily magnify thy Holy name, through (JESUS) CHRIST our LORD. *Amen.*

(Communion Service.)

172 EVENING PRAYER.

¶ *For Tuesday. (3dly.)*

O God, who (*hast promised to*)
teach the hearts of thy faithful people,
by the sending to them the light of thy
HOLY SPIRIT; grant to us, by the
same SPIRIT, to have a right judgement
in all things, and evermore to rejoice in
his holy comfort, through the merits of
CHRIST JESUS our Saviour; who liveth
and reigneth with thee, in the Unity of
the same SPIRIT, one God, world with-
out end. *Amen.*

¶ *For Wednesday. (3dly.)*

O Lord, from whom all good things
do come, grant to us thy humble ser-
vants, that (*by the inspiration of thy*
HOLY SPIRIT,) we may think those
things that be good, and by thy merciful
guiding may perform the same, through
our Lord *Jesus Christ. Amen.*

(Fifth Sunday after Easter.)

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¶ *For Thursday. (3dly.)*

Lord, we beseech thee grant thy people grace, (*through the inspiration of thy HOLY SPIRIT*) to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. *Amen.*

(*Eighteenth Sunday after Trinity.*)

¶ *For Friday. (3dly.)*

Almighty God, who seeest that we have no power of ourselves to help ourselves; keep us both outwardly in our bodies and inwardly (*by the inspiration of thy HOLY SPIRIT,*) in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus CHRIST our Lord. *Amen.*

(*Second Sunday in Lent.*)

¶ *For*

¶ *For Saturday. (3dly)*

O Almighty Lord, and Everlasting God, vouchsafe, we beseech thee, to direct, sanctify (*by thy* HOLY SPIRIT;) and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here, and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

(From the Order of Confirmation.)

(4thly) Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving kindness to us and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but above
all

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all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of Grace, and for the hope of Glory; and we beseech thee give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may shew forth thy praise, not only with our lips, but in our lives, by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end. *Aæen.*

(5thly.) O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; grant to us such strength and protection, as may support us in all dangers,

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dangers, and carry us through all temptations, through Jesus Christ our Lord.

Amen.

(Fourth Sunday after the Epiphany.)

Or this (5thly) O God the protector of all them that trust in thee, without whom nothing is strong, nothing is holy; increase and multiply upon us thy mercy, that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the thign eternal: grant this, O Heavenly Father, for Jesus Christ our Lord.
Amen.

(Fourth Sunday after Trinity.)

(6thly.) Our Father which art in Heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in Heaven, give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us,
and

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and lead us not into temptation, but deliver us from (the) evil (being); for thine is the kingdom, and the power and the glory, for ever and ever. *Amen.*

1. (7thly.) Unto thy gracious mercy and protection, O God, we commit ourselves this night and evermore.—O Lord bless us and keep us.—Lord make thy face to shine upon us, and be gracious unto us, Lord lift up thy countenance upon us, and give us peace, both now and evermore. *Amen.*

and lead us not into temptation, but deliver us from (the) evil (being); for thine is the kingdom, and the power and the glory, for ever and ever.

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APPENDIX H.

(MEMORANDUMS.)

ON DIET OR TEMPERANCE.

CAPTAIN FOREST, in the Account of his Voyage to New Guinea, *page 300*, speaking of the Malays of Magindano, says, " They are moderate in eating and
 " drinking, and delicate in the choice
 " of the best and finest rice, as East In-
 " dians generally are. I have often
 " seen placed before Rajah Moodo, be-
 " sides his dish of boiled rice, two or three
 " ounces of boiled pumpkin, on one tea
 " saucer; and about two ounces of dried
 " or salt fish on another. This, with a
 " cup

“ *cup holding somewhat less than half a*
 “ *pint of chocolate, was his dinner. Nei-*
 “ *ther did he drink any thing after it*
 “ *but water; then rinsing his mouth*
 “ *and washing his hands. Such TEM-*
 “ *PERANCE is universal amongst the*
 “ *Malays. They have their salt in*
 “ *lumps, like loaf sugar, which, at*
 “ *meals, they stamp on their rice every*
 “ *now and then, as a person stamps a*
 “ *letter.*”

Men are not at all aware what a very small quantity of food and drink is sufficient for the support of the human body, and therefore few, very few persons have the least idea of what may justly be deemed TEMPERANCE. The learned Sir Francis Walsingham, however, seems to have been sensible of what it really is.

The Greek word for TEMPERANCE is *ευκρατεία*, a compound of *ευ*—in, and *κρατος*

STRENGTH,—denoting the real exercise of *strength* or *fortitude*, which is absolutely necessary to all persons who propose to resist *sensual* indulgences; so that our care and *strength* to guard over our appetites must be exercised even in every ordinary meal we eat, that we may not exceed what is merely sufficient for necessary refreshment; for whatever is more than this, tends to disorder both the body and mind,

TEMPERANCE is, therefore, in Scripture, ranked with the highest Christian virtues.—“*The fruit of the spirit is love, joy, peace, long suffering, (or forbearance) gentleness, (or rather kindness) goodness, meekness, TEMPERANCE, against such there is no law. And they that are Christ’s have crucified the flesh with the affections and lusts, (or desires). If we live in Spirit, let us walk in Spirit.*” (Gal. v. 22. 25.) This
“*Fruit*

“*Fruit of the Spirit,*” TEMPERANCE, is therefore indispensably necessary to man, and happy are they who learn what it is, and endeavour to maintain it in themselves. But to return to Sir Francis Walsingham. — He also very properly ranked TEMPERANCE with FORTITUDE; nay, rather as being the PERFECTION of FORTITUDE. See “*his Anatomizing of Honesty, Ambition, and FORTITUDE,*” written in 1590, and printed in 1672, with the Posthumous Works of Sir Robert Cotton, in 8vo. See page 329. His “*Anatomy of Fortitude*” (the last head which closes this little tract) deserves to be copied at length; but that would draw me too far from the present topic, TEMPERANCE. However, he here sums up the only true means of obtaining, and maintaining all necessary virtues. — “*The perfection of happiness*” (says he) “*consists in the LOVE of GOD; which is*”
“only

“ only able to fill up all the corners of the
“ soul with most perfect joy; and conse-
“ quently to fix all its desires upon those
“ celestial joys that shall never be taken
“ from it. But this, as it cannot be ob-
“ tained by discourse, but by UNFEIGNED
“ PRAYER, and the assistance and illu-
“ mination of GOD'S GRACE; so it is
“ not my purpose to prick at it. And for
“ that part of felicity which is attained
“ to by moral virtue, I find that every
“ VIRTUE gives a man perfection in some
“ kind, and a degree of felicity too, viz.

“ HONESTY, gives a man a good re-
“ port;

“ JUSTICE, estimation and authority;

“ PRUDENCE, respect and confidence;

“ COURTESY, and LIBERALITY,
“ affection, and a kind of dominion over
“ other men;

“ TEMPERANCE, health.

“ FOR-

" FORTITUDE, a quiet mind, not to
 " be moved by any adversity, and a con-
 " fidence not to be circumvented by any
 " danger. So that all other vir-
 " tues give a man but an outward hap-
 " piness, as receiving their reward from
 " others; only TEMPERANCE doth pre-
 " tend to make the body a stranger to pain;
 " both in taking from it the occasion of
 " diseases, and making the outward in-
 " conveniences of want, as hunger and
 " cold, if not delightful, at least suffer-
 " able."

FR. WALSINGHAM.



F I N I S.

